

To the godly Readers, Grace,
and peace from God. &c.

Two treatises yee haue heere ensuing (belo-
ued in Christ) which yee must read without

The (a) partialitie or blinde affection. For as
therwise you shal neither see their meaning:
nor restraime youre selues from rashlye con- ^a 1. Thes. 5. 21

demning of them, withoute iuste cause. For certayne ^a Ja. 1. 19. 20.
men there are of great countenance, whiche will not ^a Jam. 2. 1.

lightly liue of them, bicause they principally concerne
theyr persons and maine dealings: whose credite is
greate, and whose freendes are manye, we meane the
Lordly Lords, Archbishops, Bishops, Suffraganes
Deanes, Vniuersitie Doctors, and Bachelers of Di-
uinitie, Archdeacons, Chauncelors, and the rest of that
proud generation, whose kingdome must downe hold
they neuer so hard: bicause their tyrannous Lordship
can not stande (b) with Christes kingdome. And it is
the speciall mischefe of our Englishe church, and the
cheefe cause of backwardnesse, and of all breache and ^b Math. 15. 13
dissention. For they whose authoritie is (c) forbidden ^c Luke. 16. 15
by Christ, will haue theyr stroke without their fellows

seruants, yea, though vngratiously, cruelly and Pope: Math. 23.
like they take vpon them to (d) beat them, and that for 25. 26.
theyr owne childeish Articles, being for the most part Math. 23.
against the manifest trueth of God: First, by experis 8. 9. 10.
ence theyr rigoure hath too plainly appeared euer Mark. 10.
since their wicked raign, and specially for the space of 42. 43.

these fure or six yeares last past together. Of the eno- ^d Lu. 22. 15.
mities, which with suche rigoure they maintaine these
treatises doe in parte make mention, iustly craving re- ^d Math. 24.
dresse therof. But the matters do require a larger dis- 48. 49.

course. Only & last of these, thought it their parts
to admonish you at this time, of those inconueniences
which men seme not to thinke vpon, and which with-
out reformation, can not but increase further dissenti-
on: the one parte being proude, vany call and tyran-
nious: and the woorde of God for the other parte ex-

presse & manifest, as if it pleased the state to examine
 the matters, it would be euident. And would to God,
 that free conferēce in these matters might be had. For
 howe so euer learned and many they seeme to be, they
 should and may in this realme finde inowe, to matche
 them, and name them to, if they hold on as they haue
 begon. And out of this realme, they haue all the best
 reformed churches thowout Christendom againste
 them, they were once of our minde, but since their cō-
 secration they be so transubstanciased, that they are be-
 come such as you see. But in a few words to say what
 we meane. Either must we haue a (e) right ministerie
 of God, & a right (f) gouernment of his church, accor-
 ding to the scriptures set vp (bothe which we lacke) or
 else there can be no right religion, nor yet for contempt
 therof can (g) Goddes plagues be from vs any while
 deferred. And therfore though they lincke in together,
 and slaundersly charge poore men (whom they haue
 made poore) with greuous fautes, calling them Purit-
 anes, worse than the Donatistes, exasperating & set-
 ting on, such as be in authoritie against them: hauing
 hitherto miserably handled them, with reuilings, de-
 priuations, imprisonments, banishments, & suche like
 extremities, yet is these poore menies cause neuer the
 (h) worse: nor these chalengers the better: nor god his
 (i) hande the further of, to lincke in with his againste
 them: nor you (christian brethren) must neuer the ra-
 ther without examination (f) condemne them. But
 thankfully take this task which God by these treatises
 offereth you, & weigh them by the worde of God, and
 do y^r endeuor euery one in his (l) calling to p^r mote
 his cause. And let vs all with more (m) earnest prayer
 then we are wonte, earnestly commend it to God his
 blessing: and namely, & it wil please him by his spirit,
 to lighten the heart of oure most gracious soueraigne,
 and the rest in authoritie, to the benesyte of his small
 flocke, and the ouerthrowe of they^r proude enemies,
 that godlinesse may by them procede in peace, & God
 his glory thowout Iesus Chr^{ist}, be thoroughly aduanc-

ced. Which we call God to witnesse, is our only labor
and sute. And so presently we leaue you, heartily besee-
ching God to graunt it. Amen.

An Admonition to the Parliament.

Thing that nothing in this mortal life is more dis-
S ligently to be sought for, & carefully to be looked
vnto (a) than the restitution of true religion and 2. Reg. 23
reformation of Gods church: it shall be your partes 2. Chro. 17.
(dearly beloved) in this present Parliament assembled, 2. Chro. 29
as muche as in you lieth to promote the same, and to 30. 31.
employ your whole labour and studie, not onely in a Psal. 122. 3. 4.
bandoning al popish remnats both in ceremonies and Mat. 23. 12.
regiment, but also in bringing in and placing in Gods John. 2. 15
church those things only, which the Lord himselfe (b) b
in his word communneth. Because it is not enoughe Deut. 4. 2
to take paines in taking away euil, (c) but also to be oc Deut. 12. 32
cupied in placing good in the stead thereof. Now be- c
cause many men see not al things, and the (d) world in Psal. 37. 27
this respect is maruelously blinded, it hath lea thow Rom. 12. 9
ght good to proferre to your godly considerations, a d
true platforme of a church reformed, to the end that it 1. Cor. 2. 14.
being laide before your eyes, to beholde the great va-
liefenes betwixt it & this our english church: you may e
learne either in perfect (e) hatred to detest the one, and Psal. 31. 6
with singular loue to embrace, and carefull endeuor to Psal. 139. 22.
pla it the other: or els to be without excuse before (f) the f
maiestie of our God, who (for his discharge of our con- Joh. 15. 22
science, and manifestation of his truth) hath by vs re-
uealed vnto you at this present, the sinceritie and sim-
plicitie of his Gospell. Not that you should either (g) g
wilfully withstand, or vngraciously tread (h) the same 2. Tim. 3. 8
vnder your fete, for God doth not disclose his will to h
any such ende, but that you should yet now a- 5 length Mat. 7. 6
with all your mayne and might, endeuor that Christe i
(whose (i) easie yoke & light burthen we haue of long Mat. 11. 31.
time caste off from vs) might rule and raigne in hys
church by the scepter of hys word onely.

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May it therfore please your wisedomes to vnderstand, that we in England are so far off, from hauing a church rightly reformed, according to the prescripte of Gods woorde, that as yet we are scarce come to the outward face of the same. For to speak of that wherein the best consent, it wherupon al good wryters accord. The outward markes wherby a true christian church is knowne, are preaching of the woorde purely, ministering of the sacraments sincerely, and Ecclesiasticall discipline which consisteth in admonition and correction of faults seuerely. Touching the fyrst, namely the ministerie of the word, although it must be confessed that the substance of doctrine by manye deliuered, is sound and good, yet here in it faileth, that neyther the ministers therof are according to gods word proued, elected, called, or ordained: nor the function in such sort so narrowly looked vnto, as of right it oughte, and is of necessitye required. For whereas in the olde church a trial was had, (1) both of their abillitie to instruct, and of their godly conuersation also: nowe, by the letters commendatorie of some one man, noble or other, rag it rag, learned and vnllearned, of the basest (m) sorte of the people (to the sclader of the gospell in the (n) mouthes of the aduersaries are freely receaued. In those daies (o) no idolatrous sacrificers or heathenish priests were appointed to be preachers of the Gospel: but we allow, and like wel of popish masse mongers, men for all seasons, King Henries priests, Queene Maryes priests, who of a truth (if Gods word were precisely folowed) shoulde from the same be vtterly remoued. Then (p) they taught others, now they must be instructed themselves, and therefore like yong children they learne. (q) must learne catechisines, and so fyrst they consecrate them and make them ministers, and the they set them to scole. Then election was made by the Elders with the common (r) consent of the whole church: now euery one picketh out for himselfe some notable good benefyce, he obtaineth the next aduowson, by manny or

Act. 2. 21.

Act. 6. 3.

1 Tim. 3. 2. 7

Tit. 1. 6.

1 Reg. 12. 31

Rom. 2. 24.

Hebr. 5. 4.

Eze. 44.

10. 12. 13.

Jerem. 23.

1 Tim. 4. 11.

Ministers

of London

enioyned to

learne

Nowels

Catechisine.

Act. 1. 26.

by fauoure, and so thinketh himfelfe to be fufficiently
 chosen. Then the congregation (s) had authoritie to
 call minifters: in ftead thereof now, they run, they ride, **8** **Act. 6. 2. 3.**
 and by vnlawfull fute and buying, preuent other futers
 alfo. Then no (t) minifter placed in any congregation,
 but by the confent of the people: now, that authoritie **1** **Act. 14. 23.**
 is giuen into the hands of the bifhop alone, who by his **2** **2. Cor. 8. 19.**
 fole authoritie thrufteth vpon them fuch, as they ma-
 ny times afarell for vnhoneft life, as alfo for lacke of **v** **Act. 1. 25.**
 learning, may, and do miftly diflike. Then, none admit
 ted to the minifterie, but (v) a place was void before **w** **1. Tim. 4. 14.**
 hand, to which he fhould be called: but nowe, bifhops
 (to whom the right of ordering minifters dothe at no **x** **Act. 20. 28.**
 hand appertaine) do make 60. 80. or a 100. at a clap, &
 fend them abroad into the country like mafterlefse mē. **Eph. 4. 11.**
 Then, after iuft triall and vocation they were admit- **Titus. 1. 5.**
 ted to their function, by laying on of the handes of the **1. Peter. 5. 2.**
 company of the (w) elderfhip onely: Nowe there is **y** **Act. 14. 23.**
 (neither of thefe being liked vnto) required a furbles,
 * a reftriment, a pastoral ftaffe, befide that ridiculous **3** **1. Say. 5. 8.**
 & (as they vfe it to their new creatures) blafphemo **4** **s**
 faying, receaue the holy ghoftie. Then euery pafteor **1. Tim. 1. 19.**
 had his flock, and euery flock his fhepherd, or el- **(y)**
 fhepherds: Nowe they do not only run fufking from **Phi. 2. 20. 25**
 place to place (a miserable diforder in Gods church) **Coloff. 1. 7.**
 but (z) couetoufly ioyne liuing to liuing, making fhip-
 wracke (r) of theyr owne confciences, & being but one
 fhepherd (nay, wold to God they were fhepherds and **1. Sa. 9. 18.**
 not volues) haue many flockes. Then the minifters **mat. 26. 48.**
 were * preachers: nowe bare readers. And if any be fo **mat. 26. 73**
 well difpofed to preache in their owne charges, they
 may not without my Lordes licence. In thofe dayes **John. 6. 38.**
 knowne (a) by voice, learning and doctrine: nowe they **John. 12. 49**
 muft be difcerned from other by popifh and Antichri- **1. Cor. 11. 23.**
 ftian apparel, as cap, gowne, tippet, &c. Then, as God
 gaue vtturance (b) they preached the word only: Nowe **1. Tim. 3. 1.**
 they read homilies, articles, iniunctions &c. Then (c) it
 was painfull: nowe gainfull. (d) Then poze and igno- **Phil. 4. 11.**
 rance. **2. Cor. 6.**

2. 17.

minious

* * These are required by theyr Pontificall,

4. 4. 10.

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minious in the eyes of the world: now rich & glorious. And therfore titles, livings, and offices by Antichrist demised are geuen to them, as Metropolitane, archbishop, Lords grace, Lord Bishop, Suffragan, Deane, Archdeacon, Prelate of the garter, Earl, Countie Palatine, honor, high commyssioners, iustices of peace & quorum. &c. All which, together with their offyces, as they are strange & vnhard of in Chyrstes church, nay plainly (f) in gods word forbidden: So are they vnterly to be spede out of the same to be remoued. Then ministers were not so tied to any one forme of prayers, but as the spirit (g) moued them, and as necessitie of time required, so they might poure forth hartie supplications to the Lord. Now they are bound of necessitie to a (h) prescript order of seruice, and booke of common prayer in which a great number of things contray to Gods word are contained, as baptism (i) by women & rite of Communion, Ieiunies, Purifications, obseruing of Holydaies, &c. patched (if not all together, yet the greatest pece) out of the Popes potius. Then (n) feeding the flocke diligently: nowe teaching quarterly. Then preaching (o) in season and out of season: Now once in a moneth is thought of some sufficient, if twice, it is iudged a worke of supererogation. Then nothing taught but Gods word, Now Princes pleasures, mennes deuiſes, popes ceremonies, and Antichristian rites in pulpit & pulpit defended. Then they sought them, Now they seeke theirs.

These, and a great many other abuses are in the ministrie remarning, which vniſſe they be remoued and the truth brought in, not onely Gods iustice shall be poured forth, but also Gods church in this realme shall neuer be builded. For if they which seeme to be workemen, are no workemen in deede, but in name, or els worke not so diligently & in such order as the worke maister commaundeth, it is not onely vniſſe that the building shall go forwarde, but altogether impossible that euer it shall be perfyred. The way therfore to auoid

these

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these inconueniences, and to reform these deformities
is this: Your wisdomes haue to remoue aduousons,
patronages, impropriations, and bishops authoritie,
claiming to themselves thereby right to ordarne minis-
ters, & to tryng in f^old and true election, which was
accustomed to be (a) made by the congregation. You
must displace these ignorant and vnable ministers al-
ready placed, & in theyr rowmes appoint such as both
can and will by Gods assistance feede the flock. You
must plucke down & viterly ouerthrow wthout hope
of restitution, the court of faculties, from whence not
only licences to enioy many benefices, are obtained,
as Pluralities, Trialities, Torquots &c. but all things
for the most part, as in the court of Rome are sette on
sale, licences to marry, to eat flesh in tymes prohibited
to be from benefices & charges, and a greate number
besyde, of such lyfe abhominations. Appoint to euery
congregation a learned & diligent preacher. Remoue
homylics, articles, inunctions, & that prescripte order
of seruice made out of the masse booke. Take away the
Lordeship, the lortering, the pompe, the idlenesse, and
liuings of bishops, but yet employ the to such ends as
they were in the old church appoynted for. Let a law-
ful and a godly seignorie loke f^o they preach, not quar-
terly or monthly, but centymuall, not for fylthy lucre
sake, but of a ready mynde. So God shalbe gloryfied,
your consciences discharged, and the flocke of Chyft
(purchased (e) wth hys owne blood) edyfyed.

Act. 20. 28.

Now to the second poynt, whych concerneth mynys-
tration of Sacraments. In the olde tyme, the worde
was (t) preached, before they were minyfred: nowe it
is supposed to be suffycient, if it be red. Then, they
were minyfred in publike (v) assemblies, now in pri-
uate houses. Then (w) by ministers only, now by w^omen
w^omen, and Deacons equally. But because in treating
of both the sacraments together, we should deale con-
fusidly: we wyl therefore speake of them scuerallye.

A. iij.

And

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And first for the Lordes supper, or hely communion.

They had no introite, for Celestinus a pope brought
Note, ^f it in, aboute the yere. 430. But we haue borrowed a
 we cōdemn ptece of one out of ^f masse booke. They read no frag-
 not the doc- ments of the Epistle & Gospell; we vse both. ^f The
 true conten- Nicene Crede was not red in theyr Communion: we
 ned therein, haue it in oures. There was then, accustomed to be an
 examination of the communicants, which now is neg-
 lected. Then they ministred the sacrament with com-
 mon (a) and vsual bread: now ^f waser cakes, brought
 in by Pope Alexander, being in forme, fashion and
 substance, like theyr god of the altare. They receiued it
 (c) sitting: we kneeling, according to Honorius Des-
 cre. Then it was deliuered generally, & in definitely,
 Take ye (e) and eat ye: we particularly, and singularly,
 Take thou, and eat thou. They vsed no other wordes
 but such as Christe left: We borrowe from papistes,
 The body of our Lorde Jesus Christ which was ge-
 uen for thee. &c. They had no Gloria in excelsis, in the
 ministerie of the Sacrament: then, for it was put (f) to
 afterward. We haue now. They toke it ^f conscience.
 We with custume. They. But men by reason of theyr
 (g) finnes, from the Lordes Supper. We thrust them
 in theyr sinne to the Lordes Supper. They ministred
 the Sacrament plainerly. We pompously, & singing,
 piping, surplesse and cepe wearing. They simply as
 they (h) receiued it from the Lord. We sinfully, mixed
 with mannes inuentious and deuises. And as for bap-
 tisme, it was enough with them, if they (i) had water,
 and the party to be baptised, faith, and the minister to
 preach the word, and minister the sacraments.

Nowe, we must haue surplesses deuised by Pope
 Alden, interrogatories ministred to the infante, holy
 forms inuented by Pope Pius, crossing and such like
 peeces of Poperie, which the church of God in the
 Apostles times neuer knew (and therefore not to be vs-
 fed) nay (which we are sure of) were and are mannes
 deuises, brought in long after the puritie of the prima-

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true church. To redresse these, your wisdomes have
 to remoue (as before) ignorant ministers, to take away
 private communions and baptisines, to enioyne Dea-
 cons and Elders not to meddle in ministers mat-
 ters, if they do, to see them sharply punished To ioi-
 ne assistance of Elders, and other officers, that seeing
 men will not examine themselves, they may be exami-
 ned, and brought to (n) render a reason of theyr hope.
 That the statute against wasser cakes may more pre-
 uale then an Injunction. That people be appointed to ⁿ I. Co. 11. 28.
 receaue the Sacrament, rather sitting, for auoiding of I. Pet. 3. 15.
 superstition, than kneeling, hauing in it the outwarde
 shewe of euil, from (o) which we must abstaine. That
 Excommunication be restored to his olde former force. I. Thes. 5. 22
 That papists nor other, neither constrainedly nor cu-
 sionably, communicate in the misteries of saluation.
 That both the Sacrament of the Lordes supper and
 Baptisme also, may be ministered according to the an-
 cient puritie & simplicitie. That the parties to be hap-
 tised, if they be of the yeares (p) of discretion, by them-
 selues & in theyr owne persons, or if they be infantes, ^p Mat. 3. 6.
 by their parentes (in whose rowme if vpon necessarye
 occasions and busineses they be absent, some of the
 congregation knowing the good behauior and sounde
 faith of the parents) may both make rehearsal of their
 faith, And also if their faith be sound, and agreable to
 holy scriptures, desire to be in the same baptised. And
 finally, that nothing be don in this or any other thing,
 but that which you haue the expresse warrant of gods
 worde for.

Let vs come now to the third parte, which concerneth
 ecclesiastical discipline. The officers that haue to
 deale in this charge, are chiefly three. ministers, pre-
 chers, or pastors of whom before. Seniors or elders,
 and Deacons. Concerning Seniors, not onely theyr
 office but their name also is out of this english church
 vnterly remoued. Theyr offyce was to (q) gouerne the ^q
 church with the rest of the ministers, to consult, to ed. Act. 15. 4.
 21. v. monish, I. Cor. 12. 23

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Rom. 12. 8.

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Rom. 12. 8.

t
2. Thes. 3. 10
v
Pontifi. tit.
The order
ring of dea-
cons.

w
Philip. 1. 1.
John. 13. 27.
Act. 6. 5.
1. Tim. 3. 8:

monyſte, to correct, and to order all thyngs appertay-
ning to the ſtate of the cōgregatyon. In ſtede of theſe
Seynyors in (r) every church, the pope hath brought
in and we yet mayntayne, the Lordſhip of one man o-
uer many churches, yea ouer ſondry Shyeres. Theſe
Seynyors then, dyd execute theyr offyces in theyr
owne perſones wythout ſubſtytutes. Our Lord By-
ſhoppes haue theyr vnder offycers, as Suſtraganes,
Chancelors, Archdeacons, Offycials, Commiſſaries,
and ſuch lyke. Touchyng Deacons, though theyr names
be a mainyng, yet is the offyce ſowly perueried and
turned vpyſde downe, for theyr duty in the primatine
church, was to (s) gather the almes diligently, and to
dſtribute it faythfully, alſo for the ſicke and impos-
tent perſones to prouyde paynefully, hauyng euer a
dely gert care, that the charitie of godly men, were not
waſted vpon loyterers (t) and idle vagabonds. Now
it is the fyrſt ſtep to the miniſterie, nay, rather a mere
order of priſtlyde. For they (v) may baptiſe in the
preſence of a biſſhop or priſt, or in theyr abſence (if ne-
ceſſity ſo requyre) miniſter the other Sacrament, liſes
wiſe read the holy Scriptures and Lemilies in the
congregation, in ſtruce the youthe in the Catechiſme,
and alſo preache, if he be commaunded by the biſſop.
Agaïne, in the olde church, euerye (w) congregation
had theyr Deacons. Now they are tyed to Cathedrall
churches onely, and what doe they there? gather the
almes and diſtribute to the poore: nay, that is the leaſt
peece or rather no parte of theyr function. What then?
to ſing a goſpell when the Biſſhoppe miniſtreth the
Communion. If thys be not a perueriſh of thys of-
fyce and charge, let euery one iudge. And yet leaſt the
reformers of our tyme ſhould ſeeme viterly to take out
of Gods Church thys neceſſarye function, they ap-
pointe ſomewhat to it concernyng the poore, and that
is, to ſearch the ſicke, needy, and impotent peple
of the pariſſ, and to intimate theyr eſtates, names, and
places where they dwell to the Curate, that by hys ex-
hortation

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hortation they may be relieved by the parisse, or other
conuenient almes. And this as you see, is the highest
parte of his offyce, and yet you must vnderstand it to
be in suche places where there is a Curate and a Dea-
con: euery parisse can not be at that cost to haue bothe,
nay, no parisse so farre as can be gathered, at this pre-
sent hath. Now then, if you will restore the church to
his ancient offycers, this you must do. In steade of an
Archbissop or Lord bissop, you must make (x) equa^r 2. Cor. 10. 7
lie of ministers. In steade of Chancelors, Archdea: Coloss. 1. 1.
cons, Officialles, Commisaries, Proctors, Summo: Philip. 1. 1.
ners, churchwardens, and such like: You haue to plat 1. Thes. 1. 1.
in euery congregation a lawfull and godly seignorie.
The Deacons (p) must not be confounded with the
ministerie, nor the Collectors for the poore, maye not 1. Tim. 3. 8.
surpe the Deacons offyce: But he that hath an (s) of-
fyce, muste looke to his offyce, and euery man muste Rom. 12. 7
keepe himselfe within the boundes and limites of his 1. Cor. 7. 20.
owne vocation. And to these three ioyntly, that is, the
Ministers, Seniors, and deacons, is the whole regis-
ment of the church to be committed. This regiment
consisteth especially in ecclesiastical discipline, which
is an order left by God vnto his church, wherby men
learne to frame their willes and doings according to
the law of God, by (a) instructing & admonishing one
another, yea and by correcting and punishing all wil- Jam. 5. 16
full persons, and contemners of the same. Of this Mat. 18. 19
discipline there is tooo kindes, one priuate, wherewith
we will not deale because it is impertinent to our pur-
pose, an ether publique, which althoughe it hath bene
long banished, yet if it might nowe at the length be res-
tored, would be very necessary and profitabell for the
building vp of Gods house. The final end of this disci-
pline, is the refoarming of the disordered, & to bring
them to repentance, and to bridle such as wold offend.
The cheefest parte and laste punishment of this disci-
pline is excommunication, by the consent of the church
determined, if the offender be obstinate, which howe
miserably

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- b** miserably it hath ben by the Popes proctours, and is
1. Cor. 5. 4. by our new Canonists abused, who seeth not: In the
c primitive church it was in (b) many mennes handes:
1. Cor. 5. 11. now one alone excommunicateth. In those days it was
2. Thes. 3. 14 the last censure of the church, and neuer w^{er} forth but
d for (c) notorious crimes: Now it is pronounced for e^r
1. Tim. 1. 20. very light trifle. Then excommunication was great^r e
1. Corin. 5. regarded and feared. Now because it is a mosy mat-
e ter, no whit at all esteemed. Then for (d) great finnes,
Leui. 24. severe punishment, and for smal offences, censures ac-
14. 16. cording. Now great finnes either not at all punished,
Num. 15. as (e) blasphemy (f) vsury, drunkennesse, &c. or else
34. &c. sleightly passed ouer with pricking in a blafet, or pin-
f ning in a sheet, as (g) adultery, whoredom, &c. Again,
Deutro. 23. suche as are no finnes (as if a man conforme not him-
19. 20. self to popish orders and ceremonies, if he come not at
g the whisfe of him, who hath by Gods worde no au-
Leu. 20. 10. thoritie to call, we meane Chancelors, Officals, and
Deu. 22. 22. all that rable) are greuously punished, not only by ex-
 communication, suspension, deprivation and other (as
 they terme it) spiritual coercion, but also by banishing,
 imprisoning, reuiling, taunting, and what not: Then
h the sentence was tempered according (h) to the noto-
1. Tim. 1. 20. riousnesse of the facte. Now on the one side either ha-
i tred against some persones, carryeth men headlong in-
Mat. 18. 17 to rashe and cruell iudgement: or else fauour, affecti-
1. Cor. 12. 28 on, or money, mitigateth the rigoure of the same, and
Rom. 12. 8. al this cometh to passe, because the regiment leste of
1. Tim. 5. 17. Chryst (i) to his church, is committed into one mannes
Actes. 15. 2. handes, whome alone it shall be more easie for the wic-
4. 6. 22. 23. ked by bribing to peruert, than to ouerthrow the faith-
f and pietie of a zealous and godly company, for suche
Exo. 18. 21. manner of men in deede (f) should the Seigniors be.
Deut. 1. 13. Then it was said tell (l) the church: now it is spoken,
l complaine to my Lords grace, primate & Metropolit-
Mat. 18. 17. tane of al England, or to his inferioure, my Lord Bis-
 shop of the diocesse, if not to him, then the Chancelor
 or Officall, or Commissarie. Again, whereas the ex-
 communicate

An Admonition to the Parliament.

communicate were neuer receaued till they had (m)
publicly cōfessed their offence. Now for paying the fees of the courte, they shall by maister Officiall, or
Chancelour, easely be absolved in some priuate place. Then the congregation, by the wickednes of the offen-
dour grieved, was by his publique penance satisfied. Now absolution shall be pronounced, though that be
not accomplished. Then the partie offending shoulde in his owne person, heare the sentence of Absolution
pronounced. Now, Bissops, Archdeacons, Chancel-
lors, Officialls, Commissaries and suche like, absolve
one man for another. And this is that order of ecclesi-
astical discipline which all godly wish to be restored,
to the end & euery one by the same, may be kept wyth-
in the limmits of his (u) vocation, and a great number
be brought to liue in godly conuersation. Not that
we meane to take away the authoritie of the ciuill (o)
Magistrate and chiefe gouernoure, to whom we wish
all blessednes, and for the encrease of whose godlines
we daily (p) pray: but that Chryste being restored in-
to his Kingdome, to rule in the same by the scepter of
his word, & seuer discipline: the Prince may be better
obeyed, the realme more florisse in godlinesse, and the
Lord himselfe more sincerely & purely according to his
reuealed will serued, then heretofore he hath bene, or
yet at this present is. Amend therefore these horrible a-
buses, and reforme Gods church, and the (q) Lord is
on your right hand, you shall not be remoued for euer.
For he wil deliuer and defend you from all your ene-
mies, either at home or abroad, as he did faithfull Ja-
cob (r) & good (s) Jehosaphat. Let these things alone,
and God is a righteous iudge, he wil one day cal you
to your reckning. Is a reformation good for France
and can it be euill for Englande? Is discipline meete
for Scotland: and is it unprofitable for this realme?
Surely God hath set these examples before your eies
to encourage you to go forward to a thorough & speedy
reformation. You may not do as heretofore you haue
done,

2. Cor. 2. 7.

1. Cor. 7. 20

Rom. 13.

1. Tim. 2. 2.

Psal. 16. 8.

Gen. 35. 5.

2. ch. 10. 17. 19

An Admonition to the Parliament.

done, patch and peece, nay rather goe backward, and neuer labor or contend to perfection. But altogether remoue whole Antichriste, bothe head and tayle, and perfectly plant that puritie of the word, that simplicitie of the sacraments, and severitie of discipline, which Chryste hathe commaunded, and commended to his church. And heere to ende, we desire all to suppose that we haue not attempted this enterprize for vaine glory, gayne, preferment, or any other worldly respect: neither yet iudgyng our selues, so exactly to haue sette out y^e state of a church reformed, as that nothing more coulde be added, or a more perfecte forme and order drawne: for that were greate presumption, to arrogate so muche vnto oure selues, seeing that as we are but weak and simple soules, so God hath raised vp men of profounde iudgement and notable learning. But thereby to declare oure good willes towards the setting forth of Gods glory, and the buylding vp of his church, accountyng this as it were, but an entrance into further matter, hoppyng that our God, who hathe in vs begon this good woork, will not onely in tyme heereafter make vs strong and able to goe forwarder therein: but also moue other, vpon whome he hathe bestowed greater measure of his gyfts and graces, to labor more thorowly and fully in the same.

Philip. 1. 6

The God of all glory so open youre eyes to see his truth, that you may not onely be inflamed with a loue thereof, but wyth a continuall care seeke to promote, pla^t, and place the same amongst vs, that we the English people, and oure posteritie, enioying the sinceritie of Gods gospel for euer, may say alwayes: The Lord be praysed. To whome with Chryst Iesus his sonne our onely sauour, & the Holy ghost our alone comfortor, be honor, praise, and glory, for euer and euer.

Amen.

An Admonition to the Parliament.
A view of Popishe abuses yet remaining in the
Englishe Church, for the which Godly
Ministers haue refused to
subscribe.

Abide patiently the Lordes leisure. Caste thy
care vpon the Lord, and he wil bring it to passe,
he will do it.

The ieopardous time is at hand, that the wrath
of God shall be declared from heauen vpon all
vngodlynesse of those seducers that wholde the
truth in vnrightheousnesse, and set his command-
ments at naught, for theyr owne traditions.

Whereas immediatly after the laste Parliament,
holden at Westminster, begon in Anno. 1570.
and ended in Anno. 1571. the ministers of gods
holy word and sacraments, were called before her ma-
iesties high commissiyners, and enforced to subscribe
vnto the Articles, if they would kepe theyr places and
livinges, and some for refusing to subscribe, were un-
brotherly and vcharitably intreated, and from theyr
offices and places remoued: May it please therefore
this honorable and high court of Parliament, in con-
sideration of the premisses, to take a view of such car-
res, as then dyd withhold, and now doth the foresayd
ministers from subscribing and consenting vnto those
foresaid articles, by way of purgation to discharge the
selues of all disobedience towards the church of God
and theyr soueraigne, and by way of most humble in-
treatie, for the remouing away and utter abolishing of
all suche corruptions and abuses as withhelde them,
through which this long time brethren haue bene at
vnuaturall warre and strife among them selues, to the
hinderance of the gospel, to the ioy of the wycked, and
to the greife and dismay of all those that professe Chris-
stes religion, & labor to attain Christian reformation.
The

An Admonition to the Parliament.

The first Article.

First, that the booke commonly called the booke of common prayers for the church of England, autho-
sed by Parliament, and all & euery the contents therein
be such as are not repugnant to the worde of God.

Albeit, righte honorable & dearly beloued, we haue
at all times borne & that, which we could not amende
in this booke, and haue vsed the same in our ministrie,
so farre forth as we might: reuerencing those times &
those persons, in which and by whom it was first au-
thorised, being studious of peace, and of the building
vp of Christes church, yet nowe being compell'd by
subscription to allowe the same, & to confesse it, not to
be against the word of God in any point but toller-
able: We must needs say as foloweth, that this booke is
an imperfect booke, culled & picked out of that popishe
dunghil, the Portuise and Masse booke full of all abhor-
minations. For some, & many of the contentes therein,
be suche as are againste the worde of God, as by his
grace Shalbe proued vnto you. And by the way, we ca-
not but much marvel at the crafty wilines of those me-
whose partes had bene first to haue proued eche and
euery cōtent therein, to be agreable to the word of god,
seing that they enforce men by subscription to consent
vnto it, or els send them packing from theyr callings.

I They shuld first proue by the word, that a reading
seruice going before, and with the administration of
the sacraments, is according to the word of God, that
private Communion, priuate baptism, baptism mi-
nistr'd by women, holy dayes ascribed to saints, pre-
script seruices for them, kneeling at communion, wafer
cakes for theyr breade when they minister it, surplesse
and coape to do it in: churching of women, committing
in vailles, which is not commanded by lawe, but yet
the abuse is great, by reson that superstition is grown
therby in the hartes of many, and others are iudged &
vse it not, abusing the Psalme to her, I haue lifted vp
mine eyes vnto the hilles, &c. and suche other fool she
things,

Psalm. 121.

An Admonition to the Parliament.

things, are agreeable to the wyttie word of the almighty
 But theyr craft is plain. Wherin they deceiue them
 selves, standing so much vpon thys word repugnant,
 as though the nothyng were repugnant; or agaynst the
 word of God, but that whych is expressely forbidde by
 plain commaundement, they knowe wel moughe and
 shold confesse, if eyther they were not blinded, or else
 theyr harts hardned, that in the circumstances eche con-
 sideration wherewith we iustly synde faulte, & they too con-
 siderously for the loue of theyr liuings maintain, sineli-
 sh of their old popish priesthode, is agaynst y^e worde Mat. 28. 13.
 of God. For besides y^e this prescript forme of seruice Mar. 16. 15
 they call it, is full of corruptions, it maintayneth an
 lawfull ministerre, unable to execute that offyce. 1. Cor. 4. 1
 By the word of God, it is an offyce of preaching,
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 thoritie to preache, and yet suffer them not, except that For reding
 they haue new licences. So that they make the chiefe ministers,
 which is preaching, but an accessory & is as a thing where these
 without which theyr offyce may and doth consist. In places.
 scriptures there is attributed vnto the ministers of Mala. 2. 7
 the knowledge of the (b) heavenly mysteries, & Esay. 56. 10
 as the greatest tofe of theyr loue, they are en- Zach. 11. 15
 to (c) fede Gods Lambes, and yet with these, Mat. 15. 14
 are admittid and accepted, as onely are bare reas- 1. Tim. 3. 6
 that are able to say seruice, and minister a Sacra- e
 ment according to theyr appoyntment. And that thys Math. 6. 22
 is the feeding that Chyeste spake of, the scriptures
 are (d) For bare reading of the word and single Math. 5. 8
 seruicing, is bare feeding, yea it is as euil as play- Philip. 3
 ing a stage, & worse too. For players yet learne g
 theyr partes without booke, and these, a many of them Luf. 14. 17
 can seeke to read thin booke. These are: emptie feeders, h
 (e) dulle hearers, (f) ill workemen to hasten in the Lords math. 23. 34
 haruey, (g) messengers that cannot call (h) Prophets & i
 can not knowe the wil of the Lord, (i) vnfaithful salte, Math 5. 13
 (f) blind guides, (l) sleepe watchmen (m) vntrustie f
B dispen: Math. 15. 14

An Admonition to the Parliament.

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B

dispens: Math. 15. 14

An Admonition to the Parliament.

I dispensers of Gods secretes, (n) euill diuiders of the
Ifay. 56.10 worde, (o) weake to withstand the aduersary, (p) not
m able to con'ute, and to conclude, so farre from making
1. Cor. 4.1. the man of God perfect to all good works, that rather
Lut. 16.1. the quite contrary may be confirmed.
n
2. Tim. 2.15. By this booke, bare reading is (q) good tilling, and
o single seruice saying, is excellent (r) building, and he is
Tit. 1.9. sheapheard good enough, that can as popishe priestes
p coude, oute of theyr Poetrie, say fairely theyr diuine
2. Ti. 3.15.16 seruice. Nay, some in the fulnesse of their blasphemie
q haue sayde that much preaching bryngeth the worde
1. Cor. 3.9 of god into contempt, and that sower preachers were
r inoughe for all London, so farre are they from thin-
1. Cor. 3.9. king it necessary, and seeking that euery congregation
s should haue a faithfull pastor. Paule was not so wise
Rom. 10.14 as these politike men. When he sayde, we (s) can not
t beleue except we heare, and we can not heare wyth-
1. Tim. 3.2 out a preacher. &c. seing we may heare by reading, and
v so beleue without a preacher. Solisly he spake, when
2. Chro. 13.9 he saide he (t) must be apt to teache, sith euery man of
w the basest sort of the people is admitted to thys func-
Ifai. 24.2.5 tion of such as (v) Jeroboam did sometimes make bys
x priestes. We wil say nomore in this matter, but desire
Jach. 11.15. you to consider with vs what small profyt and edifi-
16.17. &c. cation this seely reading hath broughte to vs these 11.
lost yeres paste (except perhaps by some circuncelion or
they newe Apostle, we haue had now & then a fleeing ser-
we mon: surely our synnes are growne ripe, our ignorance
is equal is equal wyth the ignorance (w) of our leaders, we are
lost (x) they cannot fynde vs, we are sicke, they can not
heale vs, we are hongry, they cannot feede vs, except
they they leade vs by other meynes lights, and heale vs by
saying saying a prescript forme of seruice, or else fede vs with
homilies homilies, that are too homely, to be set in the place of
Gods Gods scriptures: We are not the people wel nodified
thinke thinke you, when the homily of sweeping the church is
red red vnto them: But drunken they are, and Beue
they theyr owne Blame, that strue so eagerly to defend their
doings, doings,

An Admonition to the Parliament:

doings, that they wyll not only not acknowledge their imperfections: but wyll enforce other men to allowe them.

2 In thys booke also, it is appointed that after the Creede, if there be no sermon, an homilie must folowe eyther already set out, or hereafter to be set oute. Thys is scarce plaine dealing, that they wold haue vs cōsent **Homilies.** vnto that which we neuer sawe, and which is to be set out hereafter, we hauing had such cause already to distrust them, by that which is already set out, being corrupt and straunge, to maintain an vnlearned and reaueling ministry: and syth it is playne that mennes woordes oughte to be kept in, and nothing else but the voyce of God and holy Scriptures, in which only are contained all fulnesse and sufficiency to decide controversies, must sound in his church, for the very name Apocrypha testifieth that they were red in secrete and not openly.

3 In thys booke, dayes are ascribed vnto Saintes, and kept holy with fastes on theyr euenes, a service appointed for them, which beside that, they are of manye superstitiously kepte and obserued, are also contrary to the commaundement of God. Sixe dayes shalt thou labour, and therefore we for the superstition that is put in them, dare not subscribe to allowe them.

4 In thys booke we are enioyned to receaue the Communion kneeling, which beside that it hath in it a newe of popish idolatry, dothe not so well expresse a supper, nether agreeth it so well with the institution of Chryste, as sitting dothe. Not that we make sitting a thing of necessitye belonging vnto the Sacrament, nether asserme we that it may not be receiued other wise, but that it is more neare the Institution, and also a meane to auoide the danger of Idolatry, whiche was in tymes past too common, and yet is in the hearts of many, who haue not forgotten their bread god, so slenderly haue they bene instructed in places.

An Admonition to the Parliament.

Against which we may set the commandement. Thou
(e) shalt not bow downe to it, nor worshyp it.

c
Exo. 20. 5
Halfe Co-
munion.

5 Als for the halfe Communion, wolych is yet ap-
pointed life to the commemoration of the Masse, we
say little o' it, saying that we may note, how neare the
translator bounde himselfe to the Masse booke, that
wold not emit it. We speake not of the name of priest
wherwith he desaceth the minister of Christ (bicause
the priest & translated it, would perhaps sayne haue
the ministers of Christ to be ioynd with him) seeing
the offyce of Priesthode is ended, Christ being & last
priest that euer was. To call vs therefore priestes as
touching oure offyce, is cyther to call backe agayne the
old priesthode of the law, which is to deny Christ to
be come, or else to keepe a memory of & popish pri-
esthode of abhominacion stil amongst vs. Als for & first,
it is by (v) Christ abolished, and for the second it is of
Antichrist. a therfore we haue nothing to doe with it.
Such ought to haue (e) no place in our church, neither
are they ministers of Christ, sent to preach his gospel,
but priests of the Pope to sacrifice for the quicke & the
dead, that is to treade vnder theyr feete the bloude of
Christ. Suche ought not to haue place amongst vs, as
the scriptures manifestly teache. Besides that we ne-
uer read in the newe Testament, that this word priest
as touching offyce, is vsed in the good parte, except it
speake of the Leviticall priesthode, or of the priest-
hode of Christe.

d
Zeb. 5. 1. 6
Is. 62. 9. 11
e
Ezech. 44.
10. 12. 13
Jerem. 23
Zeb. 5. 4

6 Sixthly, in this booke three or foure are allowed
for a hytte number to receiue the communion, and the
priest alone together with one more, or with the sicke
man alone, may in tyme of necessytye, that is, when
there is any common plague, or in time of other visy-
tation, minister it to the sicke man, and if he require it,
it may not be denyed. This is not I am sure life in ef-
fect to a priuate masse: that scripture (f) drinke ye all of
this, maketh not agaynst this, and priuate communie
on, is not agaynst the scriptures.

f
Mat. 26. 27
Mat. 26. 28

An Admonition to the Parliament.

7 And as for private baptisme, that wil abide the
 touchstone. (g) See ye (sayth) Christe and teache, bap-
 tizing them. &c. Now teaching is deuorced from com-
 munion and sacraments. They may goe alone without
 doctrine. Women that may (h) not speake in a congres-
 sation, may yet in tyme of necessitye, minister & sacra-
 ment of baptisme, and that in a private house. And yet
 this is not to tie necessitie of saluation to the Sacra-
 ments, nor to newsell men vp in that opinion. This is
 agreeable to the scriptures, & therefore when they bring
 the baptised childe, they are received with this special
 commendation. I certefye you, that you haue don well,
 and according vnto due order. &c. But now we speake
 in good earnest, when they answer this: Let them tell
 vs, howe this geare agreeth woth the scriptures, and
 whether it be not repugnant or agaynst the worde of
 God: But some will say that the baptisme of women
 is not commaunded by law. If it be not, why doe you
 suffer it, and wherefore are the children so baptised ac-
 cordingly: common experience teacheth that it is vsed
 almost in all places, and fewe speake agaynst it. And
 this I am sure of, that when it was put in the booke
 that was the meaning of the most part that were then
 present, and so it was to be vnderstande as common
 practise without controlment doth plainly declare.

8 The publique baptisme, that also is full of child-
 disse a superstitious toy. First in their prayer they
 say & God by the baptisme of his sonne Iesus Christ,
 did sanctify the floud Jordan, and all other waters, to
 the mysticall washing away of synne, attributing that
 to the signe whych is (i) propre to the worke of God
 in the blood of Christe, as though vertue were in wa-
 ter, to washe away synnes. Secondly, they require a
 promise of the godfathers and godmothers (as they
 terme them) whych is not (f) in their powers to per-
 form. Thirdly, they prophane holy baptisme, in toyng
 foolishly, for that they aske questions of an infante,
 whych can not answere, and speake vnto them, as was

An Admonition to the Parliament.

1
Gala. 6. 7

wont to be spoken vnto men, and vnto suche as being conuerted, answered for themselves, it were baptized. Which is but a mockery (1) of God, and therefore as gainst the holy scriptures. Fourthly, they do superstitiously and wickedly institute a new sacrament, which is proper to Christ only, marking the childe in the forehead with a crosse, in token that hereafter he shall not be ashamed to confesse the sayth of Christe. We haue made mention before of that wycked deuorse of the worde and sacramentes. We say nothing of those that are admitted to be witnesses, what ill chorse there is made of them, how conuenient it were, seing the children of the saythfull onely are to be baptized, that the father should and might, if conueniently, offer it present his child to be baptized, making an open confession of that faith, wherein he wold haue his childe baptized, as is vsed in well reformed churches.

9 Als for Matrimonie, that also hath the corruptions too many. It was wonte to be counted a sacrament, and therefore they vse yet a sacramental signe, to which they attribute the vertue of wedlocke. I meane the wedding ring, which they sorely abuse and dally with all, in taking it vp, and laying it downe: In putting it on, they abuse the name of the Trinitie, they make the newe married man, according to the Popish forme, to make an idol of his wife, saying: with this ring I thee wedde, with my body I thee worshippinge. &c. And his cause in Poperie, no holy action mightie be done with out a masse, they enioyne the married persones to receiue the communion (as they do theyr bishoppes and priestes when they are made. &c.) other pettie things oute of the booke, we speake not of, as that women contrary (m) to the rule of the Apostle, come, and are suffered to come bare headed, with bagpipes and fiddlers before them, to disturbe the congregation, and that they must come in at the great doore of the church, or else all is marred. With diuers other heathenish toys in sondry countreies, as carying of wheate sheafes on theyr heads, and casting of coine, with a number of such

*Abuses
accidental.

m

1. Cor. 11. 5

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life, whereby they make rather a Maie game of marryage, then a holy Institution of God.

10 As for confirmation, which the rapists and our me say was in times past Apostolical, grounding their opinion perhaps vpon some dreame of Hierome, yet as they vse it by the bishop alone, to the that lack both discretion and sanhe, it is superstitious & not agreable to the word of God, but popish & perishe. As though baptism were not already perfect, but needed confirmation, or as though the bishop coulde giue & holy ghost.

11 They appoynt a prescript kind of seruice to bury the dead: And that which is the duty of euery christian, they tie alone to the minister, whereby prai^{er} for & dead is maintained, and partly gathered out of some of the prayers, where they pray & we with thys our brother, & all other departed in the true faith of thy h^{oly} name, may haue our perfect consummation and blisse, bothe in body & soule. We say nothing of the threefold peale because that it is rather licensed by inunction, then commaunded in they^r booke, nor of they^r straunge mourning by chaunging they^r garmentes, which if it be not hypocritical, yet it is superstitious & heathenish, because it is vsed only of custome, nor of buriall sermons, which are put in place of trentalles, wherout spring many abuses, and therefore in the best reformed churches, are removed. As for the superstitions vsed bothe in countrey and citie, for the place of buryall, which way they must lie, how they must be fetched to churche, the minister meeting them at churche stile with surplesse, & a compaignie of greedie clarkes, that a crosse & h^{oly}te or blacke, must be set vpon the deade corpes, that breade muste be giuen to the poore, and offrings in Buryall tyme vsed, and cakes sent abroad to frendes, because these are rather vsed of custome and superstition, then by the authoritie of the booke. Small commandement will serue for the accomplisshing of suche things. But great charge will hardly bring the least good thyng to passe, and therefore all is let alone, and the people as blinde and as ignorant as euer they were. God be

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mercyfull vnto vs, and open our eyes that we may see what that good and acceptable will of God is, and be more earnest to prouoke hys glory.

12 Churching of women after childbirthe, smellith of Jewish purificacion: theyr other rites & customes in theyr lying in, & comming to church, is foolishe and superstitious, as it is vsed. Shee must lie in wth a white Beete vppon her bed, and come couered with a vaile, as affamed of some folly. Shee must offer, but these are matters of custome, and not in the booke. But this Psalme (as is noted before) is childishly abused, (o) I haue lift vp mine eyes vnto the hyle, fro whence commeth my helpe. The sunne shall not burne thee by day, nor the moone by night.

o
Psal. 121

p
1. Cor. 14. 16

13 In all theyr order o' seruice (p) there is no edification, according to the rule of the Apostles, but confusion, theyrosse the Psalmes in most places like rennice balles. They pray that al men may be saued, & that they may be deliuered from thundering & tempest, wth no dager is nigh. That they sing Benedicimus, & Te dimittis and Magnificat, we knowe not to what purpose, except some of them were ready to die, or excepte they would celebrate the memory of the virgin, and John Baptist, &c. Thus they perphane the holy scriptures. The people some standing, some walking, some talking, some reading, some praying by themselves, attend not to the minister. He againe posreth it ouer, as fast as he can galloppe. For eyther he hath two places to

* Games of seruice, or else there are some * games to be playde in the Sodom.

Standing at the gos- pel came fro
the pope, in
Alu. 404. stament is read, or the lessons, they make no reuerence, but when the gospel cometh, then they * al stand vp. For why, they thinke that to be of greatest authority,

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and are ignorant that the scriptures came from one spirit. When Jesus is named, then of goeth the cap, and downe goeth the knees, with such a scraping on the ground, that they cannot heare a good while after, so that the word is hindered, but whē any other names of God are mentioned, they make no curtesie at all, as though 2 names of God were not equal, or as though all reverence oughte to be giuen to the syllables. We speake not of ringing, when Mattens is done, and other abuses incident. Because we shall be answered, *Accidental that by the booke they are not maintayned, only we de- abuses. sire to haue a booke to reforme it. Als for organes and curious singing, though they be proper to Popes & denies, I meane to Cathedrall churches, yet some others also must haue them. The Queenes chappell, and these churches, (whych shoulde be spectacles of christian reformation) are rather paternes and precepts to the people, of all superstitions.

14. Their pontificall (which is annexed to the booke of common prayer, and wherunto subscribing to the Articles, we must subscribe also) whereby they consecrate Bishops, make ministers & deacons, is nothing else but a thing woorde for woorde drawne out of the Popes pontifical, wherein he sheweth himselfe to be Antichrist most liuely. And (a) as the names of Archbishops, Archdeacons, Lord bishops, Chancellors, &c. are drawne out of the Popes Bop together with their offices. So the gouernement which they vse, by the life of the Pope which is the Canon law is Antichristian & deuillish, and contrary to the scriptures. And as safely may we, by the warrant of Gods worde subscribe to allow the dominion of the Pope vniuersally to raigne ouer the church of God, as of an archbishop ouer an whole prouince, or of a Lord bishop ouer a diocese, which containeth many thynges and parishes. For the dominion that they exercise the archbishop aboue them, & they aboue the rest of their brethren, is vnlawfull, and expressely forbidden by the word of God.

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Math. 23. 15 Again, in that they are honoured with the (r) titles of greate rulers, as Lord, Lords grace Metro: politane, primate of all England, honor. &c. it is against **Joh. 13** 15 16 the worde of God.
John. 5. 44. **2. Cor. 10.** Moreover, in that they haue (s) ciuill offyces, ioyned to the Ecclesiasticall, it is againste the worde of God. Als for an Archbissop to be a Lord president, **Lu. 9** 60. 61 a Lorde bissop, to be a countie Palatine, a Prelate of the garter, who hath much to do at S. Georges feast, **Lut. 12.** 14 when the Bible is caryed before the procesion in the crosses place, a iustice of peage, or iustice of Quorum, **Rom. 12.** 7 an hygh Commissioner. &c. and therefore they haue **1. Tim. 6.** 11. **2. Tim. 2.** 3. 4. **Bisshops** theyr prisonnes, as clintkes, gatehouses, colehouses, prisons, po- towers and castles, whych is also againste the scrip- **piss** Euge- tures. This is not to haue keyes but swordes, a plaine nus the tokens they are, that they exercise that, whyche they fryst bryn- would so faine seeme to want, I meane dominion o- **get of them** uer theyr brethzen. And which of them haue not **in.** preached againste the Popes two swordes: **Mat. 18.** 17. 18 whether they vse them not them selues?
Act. 11. 30. 16 In that the Lorde Bisshops, theyr suffraganes, **Act. 15.** 2. 4 Archdeacons, Chancelers, Officials, proctors, Doctors, 6. &c. sumners, and such rauening rablers, take vpon them, **Rom 12.** 7. 8 which is moste horrible, the rule of Gods Church, **Philip. 1.** 1. spoiling the pastor (t) of his lawfull iurisdiction ouer **1. Cor. 12.** 28. his own flocke giuen by y word, thrusting away most **1. Th. 5.** 12. 13 sacrilegiously that order which Christ hath left to his **1. Tim. 4.** 14 church, & which the primatiue church hath vsed, they **1. Tim. 5.** 17. Swere they holde the doctrine with vs, but in vnright- **teousnesse**, with an outward Swere of godlynesse, but **John. 10.** 1 hauing denyed the power therof, entring not (v) in by **Christ**, but by a popishe and vlawfull vocation. We **Act. 6.** 3. 4. speake not (w) howe they make Ministers by them- **Act. 14.** 23 selues alone, and of theyr sole authoritie, and that in **Actes. 20.** secrete places, of theyr election and probation, that it **28. 30.** &c. is of him, to whom by no right it belongeth. And that **Ro. 12.** 6. 7. 8 when they haue made them, either they may tarye in **1. co. 9.** 16. 17 theyr Colledge, and leade the lines of loytering losels,

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as long as they liue, or else gad abroad to the bishops bulles like to Circumcelions, to preache in other mens charges where they list, or else get benefices by friends ship or money, or flattery where they can catch them, or to conclude: If all these faile, that they may go vp and down like beggers, & fall to many follies: or else as many haue don, set vp bills at Paules, or at the Royall exchange, & in such publicke places, to see if they can hear of some good maisters, to entertain them into seruice. Surely, by the Canon law, by which these bishops raigue a rule, they ought to keepe those ministers, which they make as long as they haue no liuings and places. We know three or foure Bishops in this realm, wold haue kept such houses, as neuer none did in this lād, if this rule had beene obserued. They clapt them out so fast by hundreds, and they make them pay wel for their orders, and surely to speake the truth they were worthy, for the Bishops (what ods so euer there were of their gifts) yet in their letters gaue them all a life commendation. They put on their surples, or else subscribed like honest men. Sie vpo these stinking abominations.

17 We should be too long to tell your honoures of Cathedral churches, the demies aforesayde of all lortering lubbers, wher master Deane, master Vice Deane, master Canons or Prebendaries the greater, master perrie Canons, or Canons the lesser, master Chancellor of the church, master treasurer, otherwyse called Judas the pursebearer, the cheefe chauntor, singing men speyall fauourers of religion, squeaking queresters, organ players, gospellers, pistelers, pentioners, readers, vergeries, &c. liue in great idlenesse, and haue theyr abiding. If you woulde knowe whence all these came, we can easely answer you, that they came from the Pope, as oute of the Troian horses bellye, to the destruction of Gods Kingdome. The church of God neuer knewe them, neither doth any reformed church in the world know them.

18 And birdes of the same fether, are courtous patrones

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patrones of benefices, persones, vicars, readers, par
 risse priests, stipendaries, and riding chaplaines, that
 vnder the auctoritie of theyr maysters, spoyle theyr
 flockes of the fooode of theyr soules. (a) Suche seeke
 not the Lord Iesus, but theyr owne bellies (b) clouds
 they are without raine, trees without frute (c) paynted
 sepulchres full of dead bones, fatted in all aboundance
 of iniquitye, and leane locustes in all feeling, know-
 ledge, and sinceritie.

19 What shoulde we speake of the Archbishops
 court, syth all men knowe it, and your wisdomes can
 not, but see what it is. Als all other courts are subiecte
 to this, by the Popes prerogative, yea, and by statute
 of this realme yet unrepealed, so is it the fylthy quare
 mire, and poysoned plashe of all the abominations
 that doe infect the whole realme. We speake not of li-
 censes graunted out of this cource, to marry in forbid-
 den times, as in lent, in aduent, in the gang weeke, whe-
 the priest in hys surplesse, singing gospels, & making
 crosses, rangeth about in many places vpon the way
 ber dares, and to forbidden persons, & in exempt places.
 We make no mention of licences, to eat & drinke
 meat, and flesh in Lent, & that wyth a safe conscience,
 for ryche men that can buy them wyth money, nor we
 say nothing how derely men pay for them. Als for dis-
 pensations wyth beneficed boys, tollerations for non
 residents, bulles to haue two benefices, to haue three,
 to haue more, and as many as they list or can get, these
 are so common, that all godly and good men are com-
 pelled wyth greife of heart, to cry out vpon such abho-
 minations. We omit excommunication for money, ab-
 solution for the same, and that by absolving one man
 for another, which how contrary it is to the scriptures
 the complaints of many learned men by propositions
 in open scholes proposed, by wytyngs in printed booke
 set oute, and by preaching in open pulpits, haue bene
 sufficiently witnessed. To conclude, this fylthy cource
 hath full power together wyth the auctoritie of this
 petre

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pettie pope, Metropolitan and primate of all Eng-
lande, to dispence in all causes, wherein the pope was
wont to dispence, vnder whych are contained more ca-
ses and causes, then we are able to recken. As for the
Archbysop of Yorke, we deale not with him. We re-
ferre him to that learned Epistle, which Beza wrote
vnto hym about these matters.

20 And as for the commissaries court, that is but
a pettie little strinking ditch, that floweth oute of that
former great puddle, robbing Christes church of law-
full pastors, of watchfull Segniors and Elders, and
carefull Deacons. In thys court as in the other, *one 1. Cor. 5. 4.
alone both excommunicate, one alone sitteth in iudge-
ment, and when he will, can drawe backe the iudge-
ment whych he hath pronounced, hauing called vpon
the name of God, and that for money which is called
the chaarging of penance. In this court, for non
payment of two pence, a man shall be excommunicated
if he appeare not when he is sent for, if he doe not as
hys ordinarie would, from whome he had his popishe
induction & institution, and to whom he hath sworne,
Canonicam obedientiam, Canonicall obedience, if he
learne not hys Catechisme like a good boye wythoute
booke, when it were more meete he shoulde be able to
teach others. To conclude: if he be not obedyent to all
these Lord bisshops officers, by and by he must be cut
of by excommunication. And as it is lightly granted
and giuen forthe, so if the money be payde, and the
court discharged, it is as quickly called in again. Thys
court poulleth parishes, scourgeth the poore hedge
priestres, ladereth Churchwardens wyth manifest per-
juries, pmysseth whoredomes and adulteryes wyth
torishe censures, remitteth without satisfyng the con-
gregation, and that in secrete places, giueth out dispen-
sations for vylawful mariages, and comitteth a thou-
sand such like abominations. God deliuer al Christia-
ns out of this Antichristian tyrannye, where the iud-
ges, aduocates, and proctors, for the most part are pa-
pists,

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pists, and as for the scribes and notaries as greedy as cormorantes, and if they all should perhappes see this writing, they would be as angry as waspes, and sting like hornets. Three of them would be moove to sting a man to death, for why they are highe commissicners. All this we say springeth out of this pontifical, which we muste allowe by subscription, setting downe oure hands, & it is not repugnant or against & word of god, we meane this antichristian hierarchie, and popishe ordering of ministers, strange from the word of god, and the vse of all wel reformed churches in the world.

It containeth manie remembrance, which is, that they take vpon them blasphemously, hauing neither promise nor commaundement to say to theyr newe creatures, receaue the holie me, as may ghost. As though the holy ghost were in their power appeare. to geue without warrant, at theyr owne pleasure.

Ephes. 1.17. And this much be spoken as touching this booke, against which to stand, is a wonder to two sortes of me, the one ignorant, the other obstinate. The Lorde geue those that be his, vnderstanding in al things, that they may haue iudgement: as for the other whome the god of this world hath blinded, least they (s) shuld see and confesse the truth and so be saued, and that doe in the full growth of wickednes, maliciously resist the truth. God confound them, that peace may be vpon Israell, and his sauing health vpon this nation. Amen.

The. 2. Article.

That the manner and order appointed by publique authoritie about the administration of the sacraments and common prayers, and that the apparell by sufficient authoritie appointed for the ministers within the church of England, be not wicked nor against & word of God, but tollerable, and being commaunded for order and obedience sake, are to be vsed.

For the order of administration of Sacramentes and common prayer, enough is said before, all the seruice and administration is tyed to a surplesse, in Cathedral

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the drall churches they must haue a coape, they receiue the Communion freelyng, they vse not for the moste part common bread (a) according to the word of god, and the statute, but starch bread accordyng to the In-
Act. 2. 46.
Act. 20. 7

And as for the apparell, though we haue bene long Apparell borne in hande, and yet are, that it is for order and decentie commaunded, it yet we know and haue proued that there is neither order, nor ciuilities, nor obedience in vsing it. There is no order in it, but confusion: No ciuilities, but deformitie: No obedience, but disobedience, both against God and the Prince. We maruell that they could espie in their last Synode, that a gray Amise, which is but a garment of dignitie, shoulde be a garment (as they say) defyled with superstition, and yet that copes, caps, surplesses, tippets and suche like baggage, the preaching signes of popishe priesthode, the popes creatures, kept in y same forme to this end, to bryng dignitie and reuerence to the Ministers and Sacramentes, shoulde be retayned styll, and not abolished. But they are as the garments of the Idole, to which we shoulde say, auunt and get thee hence. They are as the garments of Balanites, of popishe priests, enemies to God and all Christians. They serue not to edification, they haue the serue of euill (seeing the popishe priesthode is euill) they worke discorde, they hinder the preaching of the Gospel, they kepe the memorie of Egypte still amongst vs, and put vs in minde of that abominatio wherunto they in times past haue serued, they bryng the ministerie into contempte, they offend the weare, they encourage the obstinate. Therfore can no authoritie by the woord of God, with any pietence of order and obedience commaund them, nor make them in any wise tollerable, but by circumstances, they are wicked, and against the woord of God.

If this be not playne enough by that whyche is already set forth, we mynde by Gods grace to make it playner,

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playner, and should doe it better, if it were as lawfull
for vs (as for our aduersaries) to publish our mindes
in Print. Neyther is the controuersie betwixt them
and vs as they wold beare the world in hand, as for a
cap, a tippet, or a surplesse, but for great matters con-
cerning a true ministry and regiment of the church,
according to the word. Which things once establisshed
the other melt away of them selues. And yet consider
I pray you, whether theyr owne argument dothe not
choke them selues, for euen the very name of trisles
dothe plainly declare that they oughte not to be main-
tained in Christs church. And what shal our bishops
win by it? Forsothe, that they be maintainers of tris-
les, and trifling bishops, consuming the greatest part
of theyr time in those trisles whereas they shoulde be
better occupied. We strue for true religion & govern-
ment of the church; and shewe you the righte way to
throw out Antichrist both head and taile, and that we
will not so much as communicate with the taile of the
beast: but they after they haue thrust Antichrist out
by the head, go about to pull him in again by the taile,
cunningly colouring it, least any man should espie his
foote stappes, as Lulus did when he stole the Oxen,
For if it might please her maiesty, by the aduise of you
righte & honourable, in this by the Counte of Poulas
ment to heare vs by wayting or otherwise, to defende
our selues, then (suche is the equite of our cause) that
we would trust to fynde fauor in her maiesties sight:
then should appeare what slender stuffe they bring to
defend themselves, that are so impudent by open way-
ting to defend it: then those patched pamp. lks made
by suddaine ypsurtes, and new conuerts, shoulde ap-
peare in their cullours, and truth haue the victory, and
God the glory. If this can not be obtayned, we will
by Gods grace addresse our selues to defend his truth
by suffering, and willingly lay our heads to the blocke,
and thus shall be our peace, to haue quiet consciences
with our God, when: we wyl abyde for, with al pa-
cience, vntill he worke our full deliuerance.

The 3. Article.

That the articles of Religion which only concerne the true christian faith, and the doctrine of the Sacraments, comprised in a booke imprinted: Articles, whereupon it was agreed by both Archbishops. &c. and every of them containe true & godly christian doctrine.

For the Articles concerning the substance of doctrine Doctrine. vsing a godly interpretation in a point or two, which are either too sparsely, or els too darkely set downe, we The righte were & are ready according to dutie, to subscribe vnto gouernmēt them. We wold to god that as they hold the substance of the Church together with vs, and we with them: so they would not can not be denye the effect and vertue thereof. Then shoulde not seperated our wordes and works be deuorced, but Christ shuld from the be suffered to raigne, a true ministerie according to the doctrine. worde instituted, Discipline exercised, Sacramentes 1. Timot. 3. 2 purely and sincerely ministred. This is that we strue for, and aboute which we haue suffered (not as euill doers, but for resisting Poperie, and refusing to be 1. Pet. 3. 17. strong with the taylor of Antichristian infection, readie (1) to render a reason of oure faith, to the stopping of all our enemies mouthes. We therefore for the church 1 Pet. 3. 15. of Gods sake, which ought to be most dear vnto you, beseeche you for our Soueraignes sake, vpon whome we pray. that all Gods blessings may be powred as boundantly, we pray you to consider of these abuses to reform Gods church according to your duties and callinges, that as with one mouth we confesse one Christ: so with one consent, this raigne of Antichrist may be turned our headlong from amongst vs, and Christe our Lorde may raigne by his worde ouer vs. So your seates shal be established and settled in great assurance, you shall not neede to feare your enemies: for God wyll turne away his threatened plagues from vs. Which he in mercie doe, for his Chasties sake. Amen.

To the Christian Reader, health
in the Lorde.

I haue thoughte good, in this latter end of our
booke, for sondry considerations, to certifi you
(beloued brethren) of the reasons that haue mo-
ued vs, who are the authors of these treatises, to kepe
back our names, and also to suppress the name of the
Printer of them, because peraduenture it may seeme
strange otherwise, and also because we meane not by
our example to allow such as might abuse you to leud
matter vnder any such coulor. For we do vterly mis-
like & ther is not in euery cuntry more straight looking
to the Printers in & respect, because our time is much
corrupted with ouer much license there in. Then thus
it is, that in deede we are the least able among many,
to speake of these matters: and therfore we wold not
haue it seeme by setting to our names, that we toke re-
po our selues singulerly to teach any thing that none
other can doe, hath done, or doth but we. And yet we
wold wissh, and in the name of the Almightye doe de-
sire those & haue the greater giftes of God, Worthly to
make some larger discourse, then hether to, eyther we
or they haue, concerning these necessarie matters of
Ch:sties church. Againe, though these matters haue
ben resolued vpon already in al & best reformed chur-
ches: and also haue ben by sundry in this our coutry,
in theyr sundrie lectures and sermons ragged: Yet he-
ther to they are not allowed such fauour, as to be with-
out perill any way propounded & set forth. And ther-
fore, though we wil not refuse to put forth our selues
to perils for suche causes, yet we feared it woulde the
more exasperate and prouoke the that we deale wyth
if we shoulde haue set to our names: besides that, we
feared lest we shoulde not yet, haue done wel to haue
betrayed our selues vnto them. And further, because
we were & are content, not to be thought suche as wil-
lingly woulde come in trouble, and yet we woulde not
leau

leane & vntotted, which it is our duties to vtter, and
 which is many wayes comodious for & whole estate
 of this our country to be put in mynde of, hauing res-
 pecte also to the presente Honorable assent of thys
 high court of Parliamēt. Moreover because we could
 not haue had any that wold haue printed our bookes
 if they so lightly shoulde haue ben brought in danger,
 our former reasons also seming to them to haue weight
 to the contrary. Furthermore, because without prouis-
 ledge also to haue sette too our handes, had not ben so
 much material, and it was not possible for vs to haue
 that, because the bishops haue & matter in theyr hands,
 & therfore haue hindered bookes which came nothing
 neare to displease them, lyke as these of oures: All-
 though our bookes shoulde not seeme to be against the
 Queenes proceedings, for ther seemeth none other-
 wyse, but that ther wold haue Gods matters to pro-
 ceede. And last of all, because if we fynd it profytable
 for & church to vtter our selues, we are ready so to do.
 For these seuerall respects we say, haue we yet hethers
 to forborne, & we trust that that which we haue sayd
 wil seeme reasonable to you. But would to God these
 matters wer reformed, and in the meane while, for as
 much as if we might without peril (vntill we may be
 disproued) set forth that which we shoulde learne out
 of the scriptures, submitting oure selues to the iudge-
 ment of the best churches, we thinke it were far better
 that we were suffred. And it is hard dealing, that we
 shoulde be abridged of suche lawfull libertie. For if
 they shall obiecte any inconueniencie againste vs, it is
 none other but suche, as might stoppe the lawfull
 course of all good bookes: seeing there is none ledde
 with better reason to sette forth the theyr bookes, than
 we are, and seeing far better men are stopped of theyr
 course by this inhibition. But we appeale to oure so-
 ueraigne, and th: whole state, that we may not so un-
 equally be dealt with, that they which are parties (we
 meane our bisshoppes, and the rest of that sort) shoulde

To the Reader.

Lu. II. 52.

2. Cor. 10.

4. 5

only be heard, it be iudges in theyr owne cause too, &
the rōde of God stopped of the course in all others.
At theyr handes we haue litle hope to synde so much
vprightnesse: for it is to be doubtte, they wil (a) kepe
backe the key of knowledge, as they haue done, ney
ther entring in them selues, and yet (as to this daye
they do) forbidding them that doe come in. God of
his gracious goodnesse, blesse them that take this his
cause into theyr handes, and so directe them in the vs
sing of his spirituall weapons, that they being might
tie thorowe hym, to caste downe holdes, maye ouer
throwe the imaginations, and currye high thyng
that is exalted againste the knowledge of
God, and bring into bondage euer
y e thoughte, to the obedience
of Christ, that he there
by may be glorify
ed, his church
comforted and continued vnto
eternall glory.
Amen.

33736.

Here be some men perhappes will
maruell, why we haue annexed the
priuete letters of these leaured and
truerende men to these Treatises,
seeing that it may seeme some iniur
ie vnto them, for that their consent
is not there vnto. And besides, not
written so aduisedlye, as the publyz

hing in Print woulde require, whereout things may
be drawne agaynst bothe parties, being written for
stay of strife betwene bothe. But we trust that bothe
the one & the other will beare with vs in this behalse.
Firste, bicause the godly Brethren haue beene often
pessed with priuate letters, as not to be of the iudges
ment of the best learned, and that therfore we are sin
gular, contentious, and so vnstayed, that we seeke we
can not tel what. Again, we haue for our example the
truerende Bishops, who to gette the better credite to
theyr cause, haue shewed vs a president of imprinting
some priuate letters, though we must needes say ney
ther in so good a cause, nor with halfe so muche equi
tie. And what thank they had for so doing, as well
D. Bullingers letter writen to a Noble man in this
realme is witnesse, as also this of Maister Gualters
which followeth. That whiche they did, was in de
fence of corruptions, and no sinall discredite to the
Authors, that whiche we do is in defence of the truth,
and to Gods glory, and no doubt to a singular com
mendacion of the wyters. Albeit we must needes say
that the truth of this cause craueth no credit, neither
of theyr letters nor authoritie. For the scriptures are
manifest, and the woorkes of these godly and learned
men, I meane bothe of D. Bullingers, and M. Gual
ters, testifie howe farre of, they are from maintaining
any of the forenamed filthy corruptions. We beseeche
thee therefore gentle Reader to iudge the best of our
doings: howsoeuer it fall out. this shall be our cofort
the testimonie of a good conscience, wherin we mind
to rest, and to suffer willingly what so euer shall be laid

upon vs. These godly men I hope will not be offend-
ded with vs, seeing we doe it for the truthe sake, and
to purge them from such a iudgement to defende cor-
rptions as the Bishops by setting out theyr letters,
would seme to charge them. Als for the former admo-
nition, if in the print they fynde many fautes, let them
remember it was done speedely, and as the extremitie
would suffer. For the matter, if any thing be iustly re-
proued, it shall be amended, for the Treatise, if it be
thought too short, it shall by Gods grace be enlarged.
We thoughte at the fyrste onely to giue but a taste of
these corruptions, to prouoke the patrons thereof to a
more full defence, which when it shall be set oute, we
minde more fully to shewe our meanings. In meane
time we beseeche God to appease these troubles, to
worke his peoples deliuerance from all Antichristian
slauerie, to preserue our Queene in peace wholly to
seeke the Reformation of his Church whiche shalbe
to his glory. Fare well. Anno. 1572.

To the reuerend Father in Christ. D. J. P.
the moste vigilant B. of W. and
his louing Father.

Health in Christ. When we heard at
the fyrst (reuerend father in Christ)
that a countrouersie of the apparel of
Ministers was risen among you:
that matter did greatly astonish vs,
because we feared, leaste that thing
continuing and increasing longer, shoulde bring some
greater mischiefe: and therefore we laboured as muche
as lay in vs to pacifie some certaine men, leaste aboute
a thing not of anye suche great waighte, they shoulde
trouble or disquiet them selues. And surely this fore-
telling of oure minde no whitte at all deceyued vs, if
those things be true that we heare, to wit: that many
other things, besides these garments are thrust vp in
the Churches, and those Ministers cast out from the
Churches

Churches, which will not subscribe vnto the ordina-
ces of certaine men, whiche either abuse the name of
the Queene, or else by theyr yeelding, make hir more
bolde in suche lyfe matters, so that according to her
pleasure, Shee may ordaine what Shee will. It increas-
seth also our greefe, for that we see our letter to be im-
printed, wherein we indeuored to mitigate some one
or other man, and that the Godly brethren are pers-
sed with the aucthoritie of our name, as so we to come
into suspition with many, as though we allowed pos-
sible fylthinesse or corruptions. In deede we coun-
selled certain Ministers, that they shoulde not forsake
theyr Churches for a cappe or a surplesse, but that so
farre sothe as they might (Keeping godlinesse sound
and vntouched) they shoulde seede the Lords flocke.
In meane tyme we neuer haue allowed eyther theyr
superstition or foolishe toys, whiche thruste vppon
godly Ministers suche things, and out of the Popes
schoole, or rather kitchen, scrape suche fylthinesse to-
gether, throughe whiche they make much trouble and
busynesse to good pastoures, and greeue offence to the
weake. But especially it seemeth harde vnto vs, that
the Bishops shoulde shewe them selues to be the offi-
cers of this execution, that by them, they whiche will
not yeelde, shoulde be cast out. I woulde to God they
would way, what the Lorde woulde, when he spea-
keth of that same vntrusty steward of the house, who
whilest he ought to haue fed his housholde, banquet-
teth and playeth with dauncardes, and beatech hys
fellowe seruantes. For I see not howe farre they
differ from hys manners, who doe so easily allowe
the phantasies of superstitious courtiers, and handle
godly Ministers so vncourteously. Neither woulde
I euer haue thoughte that any could be found among
the Bishops, which woulde haue shewed him selfe
an officer of this rashnesse, or at the least haue confir-
med the same throughe cowardly dissimulation. For
me thoughte that all this matter had sprong from cer-
taine men that abused the aucthoritie of the Queene.

moste excellent Maiestie, but we hoped that the Bis
shoppes would haue defended the cause of the Mis
sisters, and haue soughte meanes, whereby this mis
cheefe might haue bene redressed.

There are I graunt among the brethren, certaine
men a litle waywarde. But notwithstanding, theyr
cause is not euill, muche lesse wicked or vngodly, yea
rather it were to be wished that theyr iudgemente
mighte preuaile, the whiche thing because then it seer
med impossyble vnto vs, we admonished them to bid
them selues to things present, and that they shoulde
truste in the Lorde, who at length would giue some
occasion, whereby all things shoulde be restored
to better. Nowe because I heare (my Father) youre
godlinesse to be especially praised among the rest, as
also the godlinesse of oure father D. Pilkington (who
would not as yet tourne oute anye) you for oure che
friendshippes sake seeme to be admonished, that you
goe forward constantly in the same godlynesse. And
that you remember that euerye one of vs hath sinnes
ynowe in him selfe, so that there is no neede that he
communicate wth by other mennes offences. Christ
is the husbande of hys owne churche, and a moste
sharpe reuenger, and will not suffer the wronge that
is done to his faithfull seruantes to escape unpun
ished. To this Christ one day shall an accounte of thys
our function and office be made, not to a Queene, nor
to the Pope, nor to them whiche challenge to them
selues Papisticall or Pontificall authoritie in the
Church. Take in good parte according to youre ac
customed gentlenesse, these things written in dei de
vpon the sodaine without studie, but not withoute a
care of brotherly loue. As concerning our matters, I
haue wrytten more in those letters which you shal re
ceiue from the Martre. D. Bullinger salueth you
moste hartely. My Wife also hath her hartie com
mendacions to you and to your wife. Gate you well
at Tigurin, the .11. of September. Anno. 1566.

Rodolphe Guelter, Minister of the
Church of God at Tigurin,

To the reuerend father in Christ, F. B.
Bisshop of L. T. B. wisheth grace
and health from the Lord.



Reuerende father, besides that your letters came very late to my handes, it is come to passe for wante of messengers, that I also haue beene faine to come a day after the saire in answering. But I yeelde you most heartie thankes, both for your most courteous letters, and also for your small gift (as you list to terme it) which notwithstanding I wil gladly keepe, as a most excellent and acceptable pledge of yours. And as for those Annotations of mine: I wil then take them to be suche as you reporte them to be, when they shall haue thoroughly bene corrected by the benefite of you, and other learned men. As concerning our matters: all things are yet well and quiet among vs, through the singular mercie and goodnesse of almighty God: whereas else this Church mighte well crye out, that saying of Dauids, They haue hated me without cause. But it is well with vs that we be ill spoken of, and falsly accused for Christes names sake. In which behalfe it is an honour to suffer any thing. Some, (that is to wit the papists and **Ubiquitaries**) not only i lame vs, but also banne vs as taries are wicked folkes and heretickes: and other some (name: they which by suche as are ashamed to haue theyr leosenesse maintained by oure discipline suche as it is, finde faulte Christe is with vs and abhorre vs as ouer seuer. But I hope eury wher the day will come, that we shall iustifie oure case in by the bodie bothe the poyntes of this accusation, & fore the iudge: by presence ment seat of the sonne of God. For as touching oure of his many doctrine, we are out of doubte: it agreeth with Gods hooode. word: and I thinke it wil not be hard for vs to shew, & simplicitie of ceremonies of this church, (wherof we repent vs not at all) and the whole order of oure Discipline, are drawne out of the same fountaine, albeit that we willingly acknowledge our selues to be faine off from that, which ought to haue bene establis

C. v.

Bed

Shed ere this. Moreover, what heaving and trassie
dealing there hath beene a late at Augusta, agaynst
all the Churches of these parties, and consequently
also agaynst your Churches, and the Churches of
Graunce, all which we thinke to agree with vs in all
poyntes of doctrine: I suppose it hath bene reported
vnto you already. Which exceeding great mischeefe
was such, as though it should not touch you at all, yet
ought it of right to moue you also, for the defacing of
so many and so great Churches. This therefore was
the cause, that the last winter, al the Churches of these
our quarters, (only Basill excepted, because that they
a little afoze, had by themselves set forth a lyfe con-
fession in all poyntes, in effecte of matter,) did giue
our consent to the common confession written by our
brethren of Zurich, which great consent we hope wil
yeeld most plentifull fruite of concord. Afterward e all
the French Churches folowed this president, by put-
ting forth a record of their agreeing with vs: now if it
may please the Lord to graunt thus muche more, that
your & the Scottissh churches might also testifie your
agreeing with this common confession of oures, by
some publike writing: no doubt but it would greatly
auaile to the hindering, or rather to the vtter ouerthrow-
ing of their deuices, which inforce our condemnati-
on, vppon trust of multitude rather than of reasons:
and also woulde stirre vp manye men to trie oute the
true religion, who are now bozne in hande, that oure
Churches are at debate among themselves with inu-
merable discordes: that I may say nothing of manye
weake ones, whom (it is not to be doubted of) should
be very muche strengthened by the consent of manye
nations. Considering therefore reuerende Father,
that this thing is very profytable for the Church of
G O D, and righte agreeable to the charge of your
selfe, and your reuerende fellowe officers: I thinke
it a worthy matter for you, not only to take care of, but
also to preferte by all meanes to the Queenes Ma-
iestie: which charge I hartely desire you, yea, and for
Chrystes

Chriftes owne faſe beſeeche you, that you will not re-
fuſe to goe throughe wyth, for the Church of God.
But for as muche as I am once entred into this mat-
ter, I beſeeche you of your gentleneſſe Reuerend Sa-
ther, that you will gently and patiently ſuffer me to
proceede a little further in a matter not altogether vn-
like this, ſyth no ambition (as God helpe me) but on-
ly good will towards the Engliſhe churches, dothe
moue me thereunto. There is a report brought vnto
vs, and the ſame is confirmed by certaine menues let-
ters both out of Fraunce and out of Germany, that in
your countrie, many Miniſters of gods worde, (who
otherwiſe wer faultleſſe as well in life as in doctrine)
were put out of offyce by the Queenes maiestie, euen
with the conſent of you Biſhops, bicauſe they reſuſed
to ſubſcribe to ſome certaine Ceremonies. The ſumme
of which Iniunctions is reported to haue bene thys.
That they ſhould admit againe, not only the garments
which were the Prieſtes badges in poperie: but alſo
certaine ceremonies which haue bene growne oute of
finde long agoe into moſte fylthie ſuperſtitious, as
croſſing and kneeling at the Communicating of the
Lordes ſupper, and other things of the ſame ſtampe.
It is reported moreouer (which is muche greuouſer,
that Women are permitted to miniſter Baptiſme,
that there is authorit e giuen to the Prince to bring in
nye Ceremonies vpon them. And ſynally that all
power of ordering Eccleſiaſticall matters, is giuen to
the Biſhoppes only, wythoute giuing the Miniſters
of ſeueral Churches, ſo muche as any leaue to com-
playne. I wrote agayne to thoſe freendes of mine,
That the church of God did perſwade it ſelfe farre o-
ther wiſe, bothe of the Queenes maiestie, and alſo of
ſo many learned and religious biſhops: and moreouer
that at the leaſt many of theſe things were (to my ſee-
ming) eyther vtterly deuised by ſome malicious per-
ſons, or at leaſt wiſe miſwaſted. Neuertheleſſe I be-
ſeeche you of your courteſye, that we maye haue ſome
conference of theſe matters betwixte our ſelues. I
knowe

Knowe there be two opinions concerning the Refor-
mation of Churches. For there be some of opinion,
that nothing at all should be added to the simplicitie
of the Apostolicke church, and therefore that (without
exception) all things are to be done by vs which the
Apostles did, and whatsoeuer the Church that succe-
ded next after the Apostles, hath added to y^e former
things, they thinke they must be abolished at once.
Contrariwise, there be other some, which thinke that
certaine of the olde ceremonies ouermore, are partly
to be held stil as profytable and necessary: and partly
to be borne withall for concord sake, although they
be not necessary. As for my part, I am out of doubt,
that the Doctrine of the Apostles was most perfect
in all poyntes, and that it is not lawfull for any man
to take any thing from it, or to putte any thing to it.
But as for theyr Ceremonies, I iudge a litle other-
wise of them. For fyrst of all, it is certaine that at the
fyrst springing vp of churches: not euē the Apostles
themselves were able to stablishe whatsoeuer they
thought expedient, and therefore that they proceeded
steppe by steppe, according as theyr ordaining of
Deacons sheweth: in so muche as they did suffer for
a tyme euē many Iewishe things, like as it appea-
reth in theyr Stories. Again, who doubteth but
that the Apostles hadde a singular regarde of theyr
owne tymes, and also of the places and persones, in
ourwarde ceremonies: in so much as it is no like-
hoode, that the same ceremonies were in all poyntes
observed in all places, according as it appeareth wel
inough by the notable Epistle of Irene vnto Victor.
Beside this, euē very necessitie hath abolished
some traditions of theirs, as those comon refections.
Wherefore I am of opiniō, that all that hath ben don
by the Apostles in case of ceremonies, is not by and
by, nor without exception to be followed for a rule.
Neither do I marvel that those olde Fathers, vpon
consideration had to theyr owne tymes, haue abated
some of those fyrst things, or put somewhat to them.

And to conclude charged some. But euen they
them selves that I may speake with theyr leaue plain
ly what I thinke, had not as me seemeth so good cons
sideration of Christian simplicitie, and purenesse as
was meete. For fyrste they oughte to haue consider
ed, that the abolishing of the Ceremonies of Mo
ses by little and little, was not to sette them vpp
e againe in time by another pretence: and also that the
heathenish ceremonies were to be plucked vp by the
rootes, so as there might not any print of heathenism
remain to be sene, were it neuer so smal, according
as Moses aduisedly charged the Israelites at theyr en
tring into the land of Chanaan. And therfore I thin
k them to haue sinned sore, how be it not vppon malice
which haue folowed both the law of Moses and also
the manner of the heathen, for a rule in ordaining the
ceremonies of the church: which thing howe busily
they haue done, I suppose there is no man ignorant.
Againe, they ought to haue considered this also, that
the abolishing of the ceremonies of the law, was not
to bring in another bondage of seruice vpon it (for that
had not ben a taking away of the yoke of the law, but
an exchange of it) but rather to the ende that all men
should behold Christ exhibited, from henceforth vn
clothed, and walking in the cleere light, and nomore
darkened with any figures or shadowes. For (accor
ding as Iustin complaining very greuously of the
same matter, hathe rightly deemed) this same is the
cause why oure Lord ordained both fewer (that is to
writte but two, in stede of all the other former whiche
were innumerable) and also simpler and euidenter
sacraments of the new testament. And therfore I say
again, that they sinned righte greuously, as ofte as
they brought any Sacramentales, (that is to say any
ceremonies to import significatio of spiritual things)
into the church of God. Therfore, at one word for all
I am of opinion, that whatsoeuer hath ben conuer
ted into the rites and customes of the christians, eyther
from the Jewes or from the Paimins, without Ch
rist

first ordinance, and the assured example of the Apostles: and likewise, that all Sacramentall ceremonies ought to be thrust out of the church at once, wherunto they could neuer be brought by any right: and that the church cannot be restored to hir native beautie, so long as they continue in it. Now remaine only suche ceremonies as pertaine only vnto comelinesse: In whiche case I am compelled erstone to finde lacke of discretion in many, euen of the auncientest bishops. For first of all, as concerning the ministration of the sacraments wheras all that euer is done there, hath couert importance, and it is no more lawfull for men to ordaine sacraments, than to deuise new promisses of saluation: and wheras Christ the author both of the worde and of the sacraments, would of set purpose that the ceremonies of them should be very simple & very few, in so much that he prescribed a rule certaine of these holy doings, vnto his true Shepherdes in these wordes: Doe ye this: I cannot wonder inoughe what reason should moue diuers men to be of opinion, that all the whole furniture, wherewith euen & ancientest fathers of all thought themselves to garnish Baptism and the Lordes supper, should be helde still with toothe and naile: and some also should thinke, that it ought to be set vp againe in places where it is taken away as it ought to be. If antiquitie be required: Christ is he that gaue vs the Prophets and Apostles: and again, by the Apostles, Shepherds and teachers. If authority be required: Christ is the foundation, the Apostles are the maister builders, and the Shepherdes and teachers are bound to build golde and silver vpon that foundation. Therefore lette the golde and silver abide still: and as for the hay and chaffe, seeing that the day of the Lorde hath discovered them, why I pray you doe we build them vp againe: Nay verily, why strue we so much for chaffe and stubble, or rather euen for more trifling things than chaffe and stubble be: and if not vtiely, yet at y least wise for y moste part, why neglecte we y substantiall and precious building in deedes

beed: But this complaint perchance agreed better
to the times wherein the fyrst successors of the Apostles
liued, than to this dotting olde age of the present
world. For I esteeme the sinnes of those fathers as
vertues in comparison of theyr vnlerned, heedlesse,
and ambitious successors. For by what other termes
shoulde I call them, who besides that they haue made
as great adoe aboute ceremonies only, as aboute the
whole summe of Religion, wheruppon haue infused
that horrible disfiguring of all the parts of doctrine)
seme to haue had the ouer ruling of Goddes house to
none other intent, but to ouertrowe it quite, being
already decayed. They that coulde not away with the
plaine fashions of the Apostles, haue added a thous
sand ceremonies to the baptim of the new instructed.
They liked some to haue them anoynted, as though they
shoulde haue gone to wrestling: some to haue them
plucked out of Sathans power by certain coniurings
and breathings, as folk passing out of the diuels do
minion into the Kingdome of God. Some to haue
waxe candles giuen them lighted, as to folk conueyed
out of darknesse into light: some to be clad in whyte
rayment, as folk that had put of the old man and put
on the newe: and other some to haue milke and honey
giuen them to taste aforehand, as folke comming by
a newe kinde of life. All which things if I liked to
go through with, what ende shoulde there be of theyr
masking toyes, rather then christen ceremonies: But
(say they) so it becomed the heathen to be allured vnto
Christ. As who would say, that Christ and the Apostles
after Christe, coulde not haue provided these
things. For surely, as for those that make the apostles
authors of these toyes, they are not once worthe the
disproving, howe aunciente so euer they bee. I
pray you what a thing is this, that whereas it is the
propertie of christian religion to do nothing in hyde
dermudder (for it is a trick of Sathans to shunne the
light): yet notwithstanding, many of those auncientest
thougt it good to hyde the holy misteries of the chris
tians

ffians, as if they had bene the misteries of Ceres, in
so muche as they admitted not the newly instructed
to the sight of them: yea, it as for that whole action,
wherin looke whatsoener thing was figured vnder a
fewe plaine tokens, the Lorde himselfe bothe willed
and commaunded the same to be openly preached and
published by his word, allowed and expounded in such
a tongue as all men vnderstode, according as he him-
self was wont to do: they transformed it into certaine
secrete conceites, and into certain ceremonies scarcely
vnderstode of many of the priestes themselves. But
farre greater was the negligence of the bishops that
succeeded: who conteyned that thing to the Chrysten
mennes infants, which was ordained for their sakes
that passed out of Paganitie into Christianitie, after
traynement in the first principles of Religion, being
already men growne. If any man doute whether this
be so or no: I pray you let him consider the maner of
baptim according as the papists fepe it, and yet still
by tradition from furthest antiquity, sauing that they
haue added a few things of their owne, and held still
the straunge language, whiche at that time was com-
mon in the West and the South. For there they that
are to be baptized, are bidden not onely to render a
reason of their faith: but also come to be baptizd.
Which thing althoughe manie, (among whome Ihu-
stin himselfe is one) haue gone aboute to excuse by
some qualification: saying that the Godfathers and
Godmothers are demanded, and doe make answer
in the childrens names: yet notwithstanding, who see-
eth not, that this is but a weake deuice, to clothe the
thing by some coloure, which was crept in by abuse?
for I beseeche you, if baptim may not be ministrd,
without present vnder taking for the faith of the par-
tie that is to be baptized: for except that be granted,
wherefore I pray you is the childe that comes to chris-
tning, demanded of his father: to what purpose
is baptim hastened: and why rather do we not delay
baptim, vntill such time as those that are to be baptiz-
ed,

ged, maye be able to prolesse theyr owne saythe, as the
Catabaptists do, which God forbid. And I am oute
of doubtte, that thys negligence of the Bishops, whome
it behooued of necessitie to haue putte a difference be-
tweene the chrestenying of babes, and the chrestening
of men growne, as in respecte of some outwarde ceres-
monies) hath caused many to delaye the chrestening of
theyr childaen the longer, howe be it that they dyd not
well in so doing. Notwithstanding, that the sayde er-
ror was not espied in olde tyme, (no not euen of manye
Bishops) euen thys one thing declareth, That Marye
anzenne being a Bishoppes sonne, was aboue twentie
yeres old ere he was chrestened. Muche lesse had thys
opinion taken roote, of the necessitie of Chrestening
vnto saluation, whiche opinion the Bishoppes of Af-
fricke broughte in afterwarde in resy sting Pelagius.
And the cause whye I make mention of these matters,
is for that (among other things) it is sayde that in
youre Countrey the little Babe that is to be Chreste-
ned, is demaunded of his saythe by the Minister.
And I woulde gladder learne of you reuerende Sa-
ther, vppon what probable reason, or vppon what res-
son that pertaineth to the edifying of Goddes Church,
the same custome is grounde. As for the signing of
solfe with the crosse, althow the it be very auncient: yet
surely I see not what profyte it can bring: and all be it
the same is wonderfully, and altogether ouer reaching:
ly commended (speciallye by Chrysostome,) as a cer-
taine summe of the chresten Religion: yet notwithstanding
in as muche as it is not grounde vppon the au-
thoritie of Gods woorde, or vppon any example of the
Apostles, (for I make us reckening of vnauthorised
straffe) that is to say, forasmuch as it is utterly desti-
tute of Gods woorde, and pertaineth not in anye wise
vnto comlynnesse, but (to be shorte) hath bene the fyrste
opener of the gappe vnto that mooste abhominable si-
perstition and worshipping of the crosse, the horriblest
of all Idolatries: I can lesse fynde in my hearte that it
shoulde be nombred among those things indifferent,

than the brazen serpent of Ezechias, whose example it
would become all christian Princes to follow, the self
in this case, that is to say in ouerthrowing the Tools
of crosses and crucifixes. But whereas childre
that are to be christened, are offered in the open con-
gregation of the church, rather in honest than in costly
ly apparell: where as there is vsed a certaine conueni-
ent forme of prayer, and exposition of baptism: where
as the god fathers and god mothers are present to take
charge of the holy bringing vp of the child: and finally
whereas the children be sprinkled with cleare water
taken reuerently in cleane handes according to the
forme appointed by Christe: considering that these
rites be simple, honest, and in no wise magicall, and
finally suche as can not giue any occasion of supersti-
tion: who is he that dares condemne them, except he
will be reprobued by the expresse words of Paule, who
giueth commaundement, that in the Lords house all
things should be done fitly and orderly: Furthermore
as touching the Lords supper, who can restraime tea-
res, to declare howe miserably it is transformed into
that olde stagelike fristing & horrible Tool gadding:
That the vndiscrete zeale of suche as were not conten-
ted with the simplenesse of Christ and his Apostles,
opened the fyrste gap to this corruption, I thincke it
needeth not many wordes to proue it, for as much as
bothe the olde and the newe seruices, as well of the
East as of the West, which are so muche the vnclean-
ner, as they be done with more solemnitie, doe moste
manifestly proue the matter to be so. And heere I
dout not, but you haue well marked how willy sathan
hath bewed himselfe. For who would not thinke,
that the vsing of an altar, or of some table were an in-
different thing: Therfore by little and little, Altars
were brought in in stead of tables: verely because the
common tables, (which neuerthelesse the auncient
fathers vsed euen for theyr banquets) seemed not to as-
gree well with so stately seruice. Heere vpon sathan
tooke fyrste occasion to transforme this holy action,
(which

(which was ordained, not to giue, but to receiue
Christe) i into a propitiatorie sacrifice, that is to say,
moste shamefully to treade vnder foote the deathe of
Christ, which is there declared. They were not con-
tent with common and plaine songs, and therefore vnder
pretence of beautifying this holy action, that busie
and curious pricke song & descanting was brought in,
more mete for stage playes, for the most part, then for
an holy action, and more fyt to delite the eare, then to
stirre vp the minde. A thing surely for this respect not
only vnprofitable, but also very hurtfull, that in that
noise, no man coulde well marke what was sayde: so
that the matter it selfe dothe plainly conuince, that the
true worship of God was by this meane especially
transformed into vaine, and at the length mere stage
life songs. A simple and common furniture pleased
them not, nor was agreeable, therefore they sought out
marble, they guilded walles, they prouided vesselles
of golde and siluer, and theyr ministers beganne to be
attired in pretious and Bisshoppelike, yea, and Em-
perourelike garments, and all forsothe to honour the
sacramente with all. And so forthwith these were the
meanes and instrumentes to foster and cherishe riot-
tousnesse, to neglecte true charitie, and to be worse, to
bring in folish and stagelike furniture. They were not
content with a simple breaking of the breade, whiche
notwithstanding is not the least parte of this action,
therefore little round cakes began to be giuen to each,
and the order appointed of the Lord, was abrogated.
It pleased them not to giue the breade into theyr
hands while they were sitting or standing, as in olde
times it was, but it seemed them good to haue it hol-
den vp, as it were, to worship it, and afterwarde was
kneeling vsed, and chose rather to haue a morsell put
in to theyr mouth, for more reuerence sake forsothe.
And that this was the fyrst beginning of that moste
horrible bread worship, whiche can not yet be aboly-
shed, who seeth not? Howe then seeing these things

are so, and the moste dolefull and sorrowfull cause of
these honors vnseasonably and preposterouslye giuen
to oure holy things dothe more then sufficientlye teache
vs, how far better it were for vs to content oure selues
with the simple institution of Christe, then with an
inwardly zeale to fashion or deuise anye of these
things: he doth best of all in my minde, which at othe
beth these things, (althoughe not wicked of them
selues, yet as not necessary, and very little profitable,
although they be well vsed, but very much hurtfull, as
the most heauie state of churches sheweth and setteth
forth,) with no lesse earnestnesse, then moste euident
Idolatrie. For I pray you, if there were a stone set for
some purpose in the parting of two wayes, wher-at
notwithstanding, all men, vlesse they were very cir
cumspectie, mighte fall with daunger of their liues,
whether it were it better to take that stone at once out of
the way, or to let it alone, and daily to warne the pas
sengers on which hande they were best to goe, if they
would not stumble: For if they directours shoulde be
either slouthfull, or not circumspect inoughe, in rayne
might they admonish a great number. Notwithstan
ding we thinke that rites which are necessary for or
der and comelynesse, are to be retained, as, that vpon
certaine dayes, and at certaine houres, the sacramen
tall signes, being taken oute of cleane vessels, be reuer
ently giuen and receyued, and what so euer is of like
sorte, pertaining rather to an honest, than an ambicio
us manner. Nowe if a man aske me, whether I
thinke that nothing at all of these things, which are of
themselves indifferent, may be retained, at least for
the weakes sake, and whether the ministry oughte to
be forsaken, rather then any suche thing shoulde be ob
serued, especially if this caution be namely added, that
these things are eyther brought in, or as yet tolerate
not properly to binde mennes consciences, but for o
ther good considerations. I answere, that I thinke
not, that congregations may be forsaken for garments
and cappes, or some suche like mere indifferent and

ment thing. But first of all, I thinke that there are many things, which of themselves being indifferent, yet for an opinion of worshippe annexed vnto them, can scarcely or not at all be eschued, ought to be counted as moult superstitions, or surely amongst very needy occasions of superstition. Moreover this is to be obserued, that many things may be tolerated for the weake, which notwithstanding oughte not to be remed, after they are once taken away. For that this were not to take away an infirmite: but rather, in some respect, to restore it when it is taken awaye, and not to call it backe, after it is departed, so that I marvel not, that many men in this case shewe them selves harder in the restoring of certaine things, then perhaps they would haue bene at the beginning, when they were in hand, to take them away. Moreover and besides. I ad this that to my thinking, weakenes is falsly pretended in that kingdome, wherein so many yeres already, the gospel hath bene preached and receiued, yea and confirmed with the blood of so many excellent martyres. If so be that the Apostle did rightly chide the Galatians, for that when they had begon in the spirite, they went backe againe to the fleshe, how muche more may it be lawfull to say the same of you Englishmen, if peraduenture after that ye haue begun in the spirite, you fall backe againe (as God forbid) not as they did to the fleshe, that is to say, to Moyses his ceremonies, whereof God was the author, but to the trifles and trasse of mennes traditions. Last of all, I will not be afrayde to say this, trusting to your equitie, if they doe amisse which had rather depart from theyr congregations, then to suffer those things to be thrust vpon them against theyr conscience, that they are in greates fault before God and his Angels, which had rather abide to haue flockes deprived of pastors, and foundations laide of most horrible confusion by the pastors forsaking of theyr congregations, then to see ministers otherwise without fault, to vse rather thys then that apparell: and that in some places there shoulde rather

D. iij. be

be no supper given to the hungrie Sheepe, then that
fueling shoulde be omitted. Which things, if they shoulde
be there done amongst you, (as God forbidde that I
shoulde thinke that they are done) surely they would be
beginnings, not of former, but of far greter calamities.
Againe I beseeche you, reuerende father, that if I of-
fend heerin, you would patiently bear with me so of-
fending not of ambition or malice, but (as the Lorde
knoweth,) of rudenes and vnfilfulness. If it be true
that is commonly reported, and I am not yet persua-
ded, that baptisme is priuately permitted to women as
morgst you, I can not tel what is to go backe from the
gole to the barriers, if this be not. For first of all from
whence spring this most filthy error, but from a grosse
ignorance of the matter of the sacrament. Who so euer
is not washed in water, is condemned say they which
are the patrones of this profanation of baptisme. If
it be so, the saluation of infants shall come, not from
the couenant of god, (which notwithstanding is the
endoubted ground of our saluation) but from the seale
annexed vnto the conenante (and that not to make it
more certaine in it selfe, but rather to certifi vs of it.
And that more wicked is, the saluation of infants shall
wholly consist in the diligence or negligence of y^e pa-
rents. But seeing, y^e excellent seruant of God D. Pe-
ter Martyr, as you right well knowe, reuerend father,
a good while agoe disputed of this matter at large in
his commentaries written to that godly King Ed-
warde, and that, as I thinke, with the consent of the
whole Englishe church in those dayes, I woulde not
now at large discourse vpon this matter. This only
I say, if that reporte shoulde be true, it were greatly to
be lamented to see them now to tourne back as it were
to the barriers, which shoulde haue rather bene come
euert to the gole, especially hauing had suche guides
and masters. But if those things shall be true, whiche
seeme not to me probable, that Metropolitans pra-
ctise and put in vze those most filthy abuses which are
more intollerable then ought else in the church of Chr-
tichrist,

richist, as pluralities of benefices, licences of not res-
sidences, to contract Matrimonie, and for eating of
fleshe, and such like, as it were surely not a corruptio-
on of christianitie, which I speake with hoeror, but a
manifest falling away from Christ, and therefore they
were not to be condemned, but rather to be praised:
which would oppose them selves against such ends
uors. Moreover by what right, whether ye respect the
word of God, or all the olde Canons, may either the
civill Magistrate by himself, where congregations are
already erected and establisshed, bring in vpon them
any new rites, or abrogate the olde: or the Bishops
without the iudgement and consent of theyr Elders
ship, of due tie ordaine any thing, I have not yet lea-
rned. But because I see that these two plagues, that is
to say, the dishonest and ambitious flattery of former
Bishops, partly abusing the vertuous Princes, and
partly serving theyr euil affections and vices haue ve-
terly vndone the Church, vntill the matter came to this
passe, that the mightiest of the Metropolitans of the
West, by the iuste iudgemente of God, so punishing
Magistrates and Bishops, had scratched and rans-
shed vnto himselfe all matters bothe diuine and hu-
mane. I must needes confesse that I am astonished &
amased, so often as I thinke of these things, and I for-
see, that either the same, or more greivous punishments
do agayne hang ouer the most part of people, which at
the first, with great affection, embraced the gospel, and
now by little and little fall from it. And I doubt not but
the good in what place so euer, doe in like sort lament,
whome the Lord heare, and for his sonne Iesus Chri-
stes sake giue vnto Kings & Princes a true, godly, and
religious mind, and graunt them good and stout coun-
sellors, & to the gouernors of his church, especially his
holy spirite, & most aboundant knowledge and zeale, &
moreouer increase and preserve the people which haue
already professed the true sayth in sinceritie of doctrine
and rites, and godly manners.

You see (reuerende father) howe sarr this heate,

as it were hath enforced me. But I beseeche you, for,
and accordinge to your good nature, to take this my
doinge in good parte, and consider that it is the token
of good loue, that suche as loue one another, are full of
care and pensiuenes for theyr frendes, euen then, when
they seme to be in best case. But nowe of these matiers
too muche. It remaineth that I commend in most in
stant wise vnto your worthy and fatherlie goodnesse
the Grench Church, whiche next vnto God, and hir
maiestie, is moste bounde vnto you, that if so be the
enemies of the Gospell, bring to passe, that in all plac
ces, and by all meanes possible, they do maliciously go
aboute, the poore banished maye yet at the leaste haue
some refuge & succoure amongest you. I had thought
to haue wrytten letters to the same purpose, (so bolde
some tyme I am in my follies) to other, bothe Ecclesiast
icall & also noble men, of the realme of England, and
peraduenture to hir owne maiestie, but I with helde
my selfe for manye considerations. If peraduenture
you shall perceaue that this my little labor may pro
fite, I wil not be afraid, God wilking, not only to ven
ture my estimation, but my life also, rather then omitte
any occasion whereby the kingdome of Christe, may ei
ther be preserved, or increased. Farewell, reuerend far
ther, and as you were wout, continue your loue & pray
ers for me and this whole Church and schole. Geneue
5. Cal. Jul. M.D.lvi.

Yours most assured in the Lord Theodore
Beza minister of the word in the
Church of Geneue.

England repent, Bishops relent,
returne while you haue space,
Time is at hand, by truth to stand,
if you haue any grace.

Joyne now in one, that Christ alone,
by scepter of his word:

May beare the stroke: least you prouoke
his heauy hand and sword.

